

1-1-2012

# Gospel of Mark Notes

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## Recommended Citation

Traina, Robert Angelo, "Gospel of Mark Notes" (2012). *ATS Class Lectures*. Book 217.  
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ASBURY THEOLOGICAL SEMINARY  
Department of English Bible

NT (EB) 530 - The Gospel by Mark. Three hours. Traina.

Course Objectives:

1. SKILLS or METHODOLOGY -- This area is of primary concern in the course. The stress will be on the observation and interpretation of chapters/segments and individual paragraphs and verses. As a result of the focus on skills, the student should be able to do the following.
  - a. Survey Mark as a whole, including:
    - 1) Giving a brief title to each chapter, and recalling by association the main contents of each chapter on the basis of its title without reference to the biblical text;
    - 2) Locating the main structural units and sub-units of Mark as a whole, and identifying the major laws of relationship operative within and between these units on the basis of the ability to list, define, and observe the laws discussed on pp. 49-55 of METHODICAL BIBLE STUDY, and indicating the specific materials used with each;
    - 3) Asking a few key interpretive questions based on each of the main laws observed, which presupposes a knowledge of the kinds and purposes of interpretive questions discussed on pp. 97-111 of METHODICAL BIBLE STUDY;
    - 4) Identifying the strategic areas or key verses in Mark which provide insights into the book as a whole and giving reasons for their selection;
    - 5) Locating evidence bearing on the identity of the writer and of the recipients, and the occasion, date, and place of writing;
    - 6) Observing other features of the book as a whole, including other literary characteristics and dominant themes.
  - b. Survey parts of a book, especially the chapters/segments of Mark, including:
    - 1) Giving brief titles to the paragraphs of each chapter/segment;
    - 2) Locating the major units within each chapter/segment, observing the main laws of relationship operative within and between them (see MBS, pp. 49-55), and indicating the specific materials used with each;
    - 3) Asking a few key interpretive questions based on each of the main laws observed (see MBS, pp. 97-111);
    - 4) Observing the literary forms used in the chapters/segments, on the basis of the various literary forms discussed on pp. 68-71 of METHODICAL BIBLE STUDY;
    - 5) Identifying the strategic areas or key verses which are important for each chapter/segment as a whole, and giving reasons for their selection;
  - c. Observe the details of individual paragraphs and verses in Mark, including:
    - 1) Noting important and difficult terms and their inflections, sentence structure, and the relations between sentences and groups of sentences within paragraphs, on the basis of a knowledge of the material discussed on pp. 39-49 of METHODICAL BIBLE STUDY;
    - 2) Raising detailed interpretive questions based on these findings (see MBS, pp. 97-111).
  - d. Answer the most significant questions raised, including:
    - 1) Being able to identify the most significant questions, on the basis of importance, difficulty, and interest;
    - 2) Knowing the various types of evidence available for answering such questions, and identifying the evidence relevant for answering the questions raised, on the basis of understanding the interpretive determinants discussed on pp. 135-165 of METHODICAL BIBLE STUDY;
    - 3) Using the relevant evidence to answer some of the most significant questions raised;
    - 4) Integrating the answers to the various questions, including interpreting individual verses, paragraphs, chapters/segments, and the book as a whole, on the basis of understanding parts in the light of the whole and the whole in the light of its parts;



- e. Find truths relevant to contemporary situations and relate them to those situations;
  - f. Correlate truths of Mark with the rest of the New Testament and with the Old Testament to move toward the formation of a biblical theology;
  - g. Use these skills to begin or to continue to develop an individualized, step-by-step, orderly, and thorough study procedure which may be used in examination of any biblical passage;
  - h. Develop and use principles and techniques which contribute to biblical preaching and/or teaching.
2. CONTENT -- Without reference to the biblical text, the student should:
    - a. Attempt to think his/her way through the Gospel by Mark by the use of chapter titles and paragraph titles, based on the principle of association;
    - b. Identify and discuss the main themes of the book, including the person of Jesus, his teaching and the significance of his other activities, the history and meaning of the crucifixion, the relationship of Jesus to the Old Covenant and to the Judaism of his day, and the training of his disciples, locating illustrations and substantiations by episode and chapter;
    - c. Locate by chapter and discuss contextually key statements in the Gospel;
    - d. Demonstrate how a sound methodology is essential for the interpretation of the Gospel, including specific illustrations and substantiations;
  3. ATTITUDES -- In the area of attitudes the student should:
    - a. Appreciate the value of a sound methodology to the end that he/she will continue using and improving in methodology;
    - b. Desire to continue studying Mark on the basis of an appreciation of its value for Christian life and ministry;
    - c. Intend to utilize Mark in relevant aspects of ministry, such as preaching and teaching.

#### Texts Required:

1. REVISED STANDARD VERSION OF THE BIBLE/NEW TESTAMENT
2. METHODICAL BIBLE STUDY, R. Traina
3. PRINCETON BIBLIOGRAPHY FOR BIBLE STUDY (when available)
4. A BIBLE ATLAS (e.g., Macmillan, Oxford, or Holman)
5. A harmony of the Gospels

#### Requirements:

1. The preparation of the following lessons in writing, unless otherwise indicated. The lessons will be due at the beginning of the class hour on the day specified by the professor. Late lessons will not be accepted unless permission is granted based on an emergency.
2. Punctual attendance is expected. You will be asked to report absences, if any, at the close of the semester. Punctuality and absences will be considered in evaluating the work of the course.
3. A final examination based on the objectives of the course.

### LESSONS

#### Part I: The Preview of Method-as-a-whole

- A. If you have not read METHODICAL BIBLE STUDY, you are asked to do so by the date specified, using the following suggestions.
  1. Become sufficiently acquainted with the book to be able to use it for reference purposes as we proceed. Do not be concerned with understanding fully its many details or with trying to remember them.
  2. Make full use of the outlines preceding each unit to become acquainted with the main components and organization of the various chapters prior to reading them.
  3. Do not be concerned about implementing the exercises or reading the footnotes.
  4. List the main questions which come to mind as you read.
  5. Read a portion of MBS for every class period.

- B. If you have already read **METHODICAL BIBLE STUDY**, you may either read the book again using the suggestions above, or you may read another book, such as H. T. Kuist, **THESE WORDS UPON THY HEART**, M. Adler, **HOW TO READ A BOOK**, and I. Jensen, **INDUCTIVE BIBLE STUDY**, or a book approved by the professor.

## Part II: The Use of Individual Steps in Method

### General Directions

1. Give primacy in sequence and time to the firsthand study of the text, then use secondary sources when time permits. Vary the secondary sources so as to become acquainted with various commentaries. Do not use class notes from previous years.
2. Make primary use of the R.S.V., but also use other translations, and the original language, if possible.
3. Always give chapter and verse references for your findings.
4. Paraphrase whenever possible. Using various translations will assist you in this connection.
5. Be as analytical as possible.
6. Try to do a well-rounded study on each lesson, even though you cannot be exhaustive. Attempt to explore one significant area of each lesson in depth if possible.
7. Organize your work in the best possible way in your initial approach.
8. Be as thorough and as profound as possible.
9. Strive for accuracy in your work.
10. Study Synoptic parallels whenever possible.
11. Constantly compare and contrast the work done in private study with classwork to discover areas of strength and of need. Make a conscious effort to implement your findings in subsequent studies.
12. Note any questions or problems which arise.
13. In all your work make a conscious effort to develop a sound, concrete, orderly, and thorough study procedure which fits your individual abilities and needs.

### Lesson 1: Observation -- Survey of Mark as-a-whole

Please read this entire lesson before proceeding. Keep in mind that the survey of books-as-wholes is observational and tentative. Premature interpretation should be avoided. Do not refer to succeeding lessons.

Read Mark rapidly, at least once at one sitting. You may want to re-read the Gospel. During and/or after your reading note the following.

1. **MATERIAL** -- observe in general and specifically. Give a title to each chapter.
2. **STRUCTURE** -- look for the primary structural laws which are operative to form divisions and to interrelate them. List the few primary laws found in the book-as-a-whole and indicate in each case the specific materials involved.
3. **QUESTIONS** -- ask a few key interpretive questions on the basis of each main structural law.
4. **STRATEGIC AREAS** -- look for key passages which illuminate the book-as-a-whole.
5. **CHARACTERISTICS AND IDENTITY OF WRITER AND RECIPIENTS AND DATE AND PLACE OF WRITING** -- note evidence having a bearing on these factors.
6. **OTHER MAJOR IMPRESSIONS**.

## Lesson 2: Observation -- Survey of Segment as a Whole

Please read this entire lesson before proceeding. Continue to keep in mind that the survey step is observational and tentative. Premature interpretation should be avoided.

Read Mark 1:14-45 several times at one sitting, noting the following.

1. MATERIAL -- Give a title to each paragraph.
2. STRUCTURE -- Look for major groupings of materials, if any; and list the primary laws used in the segment and the specific materials with which they are used, including verse references.
3. INTERPRETIVE QUESTIONS -- Ask a few key structural questions concerning each of the primary laws and the specific material with which each is used. Place the questions after each of the laws listed.
4. STRATEGIC AREAS -- Identify key verses which illuminate the segment as a whole, and give the reason for the selection of each.
5. LITERARY FORMS -- Indicate the literary form(s) found in the passage.
6. OTHER MAJOR IMPRESSIONS -- Note literary features and other characteristics of the segment as a whole not previously mentioned.

## Lesson 3: Observation -- Survey of Segment

Apply the suggestions of Lesson 2 to Mark 2:1-3:6. Note any major questions which arise, particularly with regard to methodology. Be prepared to raise these questions in class. Make a conscious effort to improve your work based on comparing your procedure and findings with those presented in class.

## Lesson 4: Observation -- Survey of Segment

Apply the suggestions of Lessons 2 and 3 to Mark 3:7-35.

## Lesson 5: Observation -- Detailed

Follow the directions below in making detailed observations and raising interpretive questions on Mark 3:29-30. Do independent study only. (See MBS, pp. 31-36, 40-49, 72-79, 99-135.)

- A. For the time being experiment with the two-column format illustrated in MBS as a means of recording your observations and questions.
- B. Number observations and give verse references for them. It might help to begin by copying the text.
- C. Make the clause the basic unit of observation, so as to avoid dissecting the text into isolated fragments.
- D. Try to develop the ability to be exact and thorough in observing and in raising questions. Make as many observations and raise as many questions as you can and record them -- it is better to err on the side of thoroughness at this stage than to omit significant observations and questions.
- E. If you are able to use the original language, base your observations on both the vernacular and the original language.
- F. In recording your observations, try to say something about the text rather than merely copying it.
- G. Avoid limiting your observations to a grammatical analysis of the text.
- H. Find means of grouping observations, while yet avoiding excessive grouping.
- I. Classify the interpretive questions as to kind. (See MBS, p. 111)
- J. Keep interpretation to a minimum, and be able to distinguish between an observation and an interpretation.
- K. Star those observations and questions which seem to be most significant.
- L. Make note of major problems that arise as you proceed.

## Lesson 6: Interpretation --

Answer the definitive question, "What is involved in blaspheming against the Holy Spirit?" (Mark 3:29). In so doing use the following suggestions. If you have time after independent study, check some secondary sources (commentaries). If you use commentaries, please note the name of each commentary as well as what you found in each.

- A. Refresh your mind as to the objective determinants which enter into interpretive answers. (See MBS, pp. 139-164).
- B. Keeping in mind the nature of the question asked and the data of the passage being studied, try to decide which determinants are relevant to the case at hand.
- C. Take these determinants one by one, beginning with the most important ones, and try to bring their evidence to bear on each interpretive question by drawing inferences from the evidence. If such evidence has been discovered through previous observation, then merely use it. If further data are needed, look for them wherever they may be found and use them when found.
- D. When you find evidence which seems to point toward a possible conclusion, indicate what the possible conclusion is. At the close of your study, list the various possible answers to the questions which are suggested by various evidence, if more than one answer is possible, and indicate the data supporting each possibility. If the evidence is conclusive, indicate your conclusion. If not, you will need to suspend judgment. Make periodic summaries of your findings if necessary in order to facilitate this final summary.
- E. Please keep in mind throughout that the purpose of this lesson is to become acquainted with the process of interpretation and not to do an exhaustive study which will lead to a final interpretation, and let your work be guided by this purpose as to emphasis and apportionment of time.
- F. Be alert to major problems of methodology which should be explored further.

## Lesson 7: Observation -- Survey of Segment

Follow the suggestions of Lessons 2 and 3 in observing Mark 4:1-34 as a whole.

## Lesson 8: Observation -- Detailed

Keeping in mind the relevant suggestions of Lesson 5, observe some of the most significant details in the parable of the soils and its interpretation, and raise interpretive questions based on your observations. (Mark 4:3-20) Note that this lesson requires detailed observation in a larger area than a verse or two.

## Lesson 9: Interpretation

Using the relevant suggestions of Lesson 6, interpret the parable of the soils. Express its main truth in a sentence or two. Note any major problems which arise as you interpret this parable.

## Lesson 10: Observation -- Survey of Segment

Read thoughtfully 4:35-6:56 as a background for the study of the following material (if you have time, name the paragraphs of this background material). Try to identify the segment in which 7:23 is found, and survey the segment as a whole, following the suggestions of Lessons 2 and 3.

## Lesson 11: Observation -- Detailed

Apply the suggestions of Lesson 5 to 7:23.



## Lesson 12: Interpretation

On the basis of the relevant suggestions of Lesson 6, interpret 7:23. Focus on the three most significant terms in this verse: "evil," "within," and "defile." In those areas where time does not permit you to use available evidence, indicate what you would do given the time.

## Lesson 13: Observation -- Survey of Segment

Apply the suggestions of Lessons 2 and 3 to the survey of the remaining segment in 1:14-8:30.

## Lesson 14: Observation -- Detailed

Apply the relevant suggestions of Lesson 5 to the detailed observation of 8:15.

## Lesson 15: Interpretation

Using the relevant suggestions of Lesson 6, try to answer the definitive question, "What is the leaven of the Pharisees and of Herod?" In this case concentrate on contextual evidence, especially in the preceding material.

## Lesson 16: Observation -- Survey of Segment

Apply the suggestions of Lessons 2 and 3 to the survey of Mark 8:31-9:29.

## Lesson 17: Observation -- Detailed

Trace the paragraphical structure of Mark 8:34-9:1. Then do detailed observation on 8:34, using the relevant suggestions of Lesson 5.

## Lesson 18: Interpretation

Apply the relevant suggestions of Lesson 6 to interpret Mark 8:34. In so doing, be aware of the succeeding context, especially 9:30-10:52.

## Lesson 19: Observation -- Survey of Segment

Read carefully Mark 9:30-12:44. (If you have time, name the paragraphs and try to discover segment units). Then survey chapter 13.

## Lesson 20: Observation -- Detailed

Do detailed observation on Mark 13:14.

## Lesson 21: Interpretation

Attempt to answer the definitive question, "What is the desolating sacrilege" to which Christ is referring? (Mark 13:14)

## Part III: Synthesis of Method (Final Examination)

Carry out the following steps in relation to Mark 14:1-15:47. Let your work be based initially and primarily on independent study. After such study investigate some secondary sources. Record the name of each secondary source used at the close of your paper and indicate what was found in the study of each. Use this lesson to correlate all you have learned about the methodology of observation and interpretation, and to apply it to this study.

A. Observation -- Survey Mark 14:1-15:47 as a whole.

B. Observation -- Do detailed observation on Mark 15:34.

### C. Interpretation and Self-analysis

1. Interpret 15:34b, with an emphasis on the meaning of "forsaken." Where time does not permit you to follow up on evidence, indicate what you would do given time.
2. Make a critical self-evaluation of your progress in the methodology of observation and interpretation. Indicate points of strength and weakness, and major problems in the areas of observation and interpretation which still need to be resolved.

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SOME COMMON SUGGESTIONS MADE ON SURVEYS OF BOOK-AS-WHOLES  
(Also applicable to the survey of other units-as-wholes)  
"TO BE FOREWARNED IS TO BE FOREARMED"

I. MATERIALS

A. Specific--chapter titles

--Give specific and distinctive titles--titles too general and applicable to more than one chapter.

B. General--

--Approach too detailed--would not examine material chapter by chapter--would try to get overall impression of materials.

--Would try to identify kind of material as accurately as possible.

II. STRUCTURE

A. Identifying Units

--Look for the broadest possible grouping of materials (divisions)--avoid fragmenting materials unnecessarily.

--Would not spend time looking for sub-units--would note only if discovered while looking for major units.

--Need to give captions to units.

B. Primary Laws and Specific Materials with Which They Are Used

1. Primary laws

--Identify laws accurately.

--Need to distinguish between primary and secondary laws--primary laws are predominant and distinctive--would include only primary laws.

--Would look for implicit relationships.

--Note complex laws as well as simple laws.

--Look for relations between major units.

--Consolidate laws which are essentially the same.

--Identify relationships as specifically and as precisely as possible.

--Only one climax per unit--comes near or at close of unit.

--Pivot involves radical change of direction--seldom found in ideological materials.

--Interchange inherently secondary--used to reinforce another law, which is primary--interchange used infrequently.

--Would not use continuation, explanation, or harmony.

2. Specific Materials with Which Laws Are Used

--Include specific materials with which primary laws are used.

--Give verse references--but do more than list verse references when necessary.

--Give sufficient materials to clarify what is involved in the use of the law and to support that it is primary.

--Differentiate between primary and secondary materials in connection with the law of recurrence.

--Avoid becoming too detailed and moving into analysis.

--Be as thorough as possible in identifying primary laws.

### III. INTERPRETIVE (STRUCTURAL) QUESTIONS

- Place questions after each law and the materials with which it is used.
- Use a single list of general questions for recurring elements instead of asking about each element.
- Ask all of the main types of questions (definitive, rational, implicational).
- Follow the orderly sequence of questions (see above).
- Focus questions on structural law rather than on details as such.
- Incorporate specific materials into questions, including using pronouns which refer to materials noted--avoid becoming too detailed in questions.
- Questions asked about complex relationships should include all laws involved in the relationships.
- Ask about connections between recurring elements.

### IV. STRATEGIC AREAS

- Always give reasons for strategic areas.
- Reasons for areas should always be related to primary laws.
- Would not mention laws previously listed--if laws found while looking for strategic areas are primary, should be listed under primary laws.

Robert Traina

## Detailed Observation of Mark 15:34

Observations	Int. Questions
1. 15:34A—"And at the ninth hour Jesus cried with a loud voice. . ." (Greek)	
A. 34A prepares for 34B and C—Law of <u>Preparation and realization</u> is used.	1A. What is the meaning of the preparatory statement? (D) How does it get the reader ready for 34B? (M-D) Why such a preparatory statement with the elements it includes? (R) What inferences may be drawn from the answers to these questions? (IMP)
B. "And" connects this episode with what precedes, where we find a number of " <u>ands</u> " (e.g. vs. 24, 25, 26, 27, 29). Thus this episode seems to be one in a series of events. (Recurrence) at the third hour they had crucified him and cast lots for his garments. (v.24) subsequently, he was mocked by those who called on him to save himself and to come down from the cross. (vs.29-31) even those crucified with him, namely, two robbers, reviled him. (vs. 27, 32) Immediately prior to the episode of v. 34, a darkness which lasted about three hours had covered the whole land. (v. 33)	1B. What is involved in making the event in v. 34 part of this series of events? (D) How does the place of v. 34 in this series illuminate this verse? (M-D) Why does the author recount this series of events, and v. 34 as part of it? (R) Implications? (IMP)
C. "At the ninth hour" indicates the time at which the event of v.34 occurs. The author is careful to give the exact time here. As he did in relation to the time of the crucifixion and of the darkness. The darkness had just about ended when this event occurred, and Jesus had been on the cross about six hours.	1C. What is the time indicated by the "ninth hour"? (1D) Why is the author concerned about giving exact times with various events? (R) Why does he state the "ninth hour" in relation to event described here? (R) What is involved in Jesus' making this statement near the end of darkness? (D) After six hours on cross? (D) Why these relations? (R) Inferences? (IMP)
D. Jesus is the central figure in this event, and his action is described in terms of "cried" (Grk.) rather than "said" or "asked" or in any other way. "Jesus" used rather than a title. The inflection is in the past tense in English and in the aorist in the Greek. The Greek root is βοέω this is first and only word from the cross which the author records.	1D. What is meant by J? (D) Why is J. used rather than a title? (R) What is meant by "cried" (Grk.)? (D) Why does the author use this word to describe the action of Jesus? (R) Why not other words, such as "said" or "asked"? (R) What is the meaning of the past tense? (D) The aorist tense? (D) Why is this the only statement, recorded by Mark? (R) Implications? (IMP)
E. "Cried" seems to be reinforced with a dative indicating the kind or quality of Jesus' voice: "with a loud voice" (Grk.) thus there seems to be <u>recurrence</u> here. "Loud" comes from the root μεγάλς; "voice" from the root Φωνη .	1E. What is meant by "loud" and "voice" (D) is the author using recurrence here? (O) If so, why? (R) Why did J. cry out with a loud voice? Implications? (IMP)

Observations	Int. Questions
2. 15:34B—"Eloi. Eloi. Lama Sabachthani?" (Greek) The author is apparently transliterating into Greek the original words of Jesus.	2. In what language were these words originally spoken, and what did they mean in their original language? (D) Why were they spoken by Jesus in a language other than Grk.? (R) [Inferences? (IMP)], Why does Mark apparently transliterate into the Grk. The original words of Jesus? (R) ↓
3. 15:34C—"Which means, 'My God, My God, Why has thou forsaken me?'" (Greek)	
A. "Which means" (Greek)—The writer proceeds to translate these words into the Greek in which the rest of the book is written after he has transliterated them. Whereas the English uses the relative pronoun "which," the Grk. word is a neut. present participle which comes from the root. This means of introducing the translation is used instead of other possible means.	3A. What is the meaning of the root (D) Why is this root used for introducing the translation, rather than other means? (R) What is involved in the participial form? (D) The present tense (D) Why these inflectional elements? (R) Why does the R.S.V. translate the participle with a relative pronoun? (R) Why is there a translation following the transliteration? (R) Implications? (IMP)
B. "My God, My God" — Jesus addresses his statement to <u>God</u> instead of <u>Father</u> , or some other name for deity. <u>God</u> is articular rather than anarthrous. God is preceded by the possessive singular pronoun <u>my</u> . Or Jesus could have used the first plural: "our." The expression <u>My God</u> is used.	3B. What is meant by "God"? (D) "Father"? (D) Why does Jesus use "God" instead of "Father" or some other way of referring the Deity? (R) What is the meaning of the definite article? (D) Why is it used, instead of an anarthrous form? (R) What is meant by "My"? (R) Why does he not omit the first personal possessive pronoun or use a plural first personal pronoun ("our") instead? (R) Why does he say "My God" twice? Inferences? (IMP)
C. The interrogative <u>why</u> is used, introducing the statement as a question. The Greek which is translated <u>why</u> is the unusual form. The question asks about the reason for an event and therefore presupposes either that the event has taken place or is perceived/though to have taken place. Two of the possibilities concerning this rhetorical question, to which no answer is given, is that it is a question which seeks information or that it is a lament in question form.	3C. What is the meaning of Jesus' asking God a question? (D) What is meant by "why"? (D) What is meant by the Greek form used? (D) Why is it used instead of another form? (R) Why did J. ask the question (R) What is involved in the absence of an answer to the question? (R) Did Jesus expect an answer? If so, why? (R) If not, why not? (R) Was Jesus seeking information, or was he engaging in a lament? (D) Had the event taken place which is presupposed, or did Jesus merely perceive that it has taken place when it had not? Why is this "why" question of Jesus recorded by the author? (R) Implications? (IMP)

<p>D. The actual or perceived event is described in terms of God's forsaking Jesus. (Hast thou forsaken <u>me</u>.) In the English the tense is present perfect (Hast forsaken), whereas in the Greek the aorist indicative is used, not the perfect tense. The aorist could have been translated into the English past tense: didst thou forsake.</p>	<p>3D. What is meant by "forsaken" (Grk.)? What is the event to which J. is alluding? (D) What is the meaning of the Greek aorist here? (D) Why is the aorist used? (R) Why does the R.S.V. translate the aorist into the present perfect instead of the simple past? Had God forsaken Jesus? If so, when? (T) If not, why did Jesus think god had forsaken him? (R) Implications? (IMP)</p>
--	--



## Qs. — Mark (Matthews) <sup>provides for parents for posthumous</sup>

- ① — use of Bible harmony (synoptic parallels)
- ② — detailed observation in a large passage (e.g. Mk. 4: 3-20), and interpretation based on this broader d.o.
- ③ — identification of segment in which passage is found <sup>— do once, but keep explanation</sup>
- ④ — selection of Qs to answer (and passages to interpret) — 3:29; 4:3-20; 7:23; 8:15
- ⑤ — d.o. — "trace paraphrase structure" <sup>8:34-41</sup> (introducing students to detailed <sup>then detailed obs. &</sup> analysis) — 8:34
- ⑥ — ways to vary pedagogical approaches ~~also Qs by the second course~~
- ⑦ — ways to teach interpretation — seems to be the most difficult
- ⑧ — improvement in handouts

- Precept demonstration  
- student work

SURVEY OF METHOD  
ETYMOLOGY

"method" - from Greek

"methodos" (root)

① "A WAY OR PATH OF TRANSIT"  
↑  
② DERIVATIVE MEANING OF "METH"

① "A MODE OF PROCEDURE ES-

PECIALLY AN ORDERLY OR  
SYSTEMATIC MODE!

② A WAY OF DOING SOME-

THING, ESPECIALLY IN ACCOR-  
DANCE WITH A DEFINITE PL-

③ ORDER OR SYSTEM IN DOING

ANYTHING. - AMERICAN

COLLEGE DICTIONARY

1c

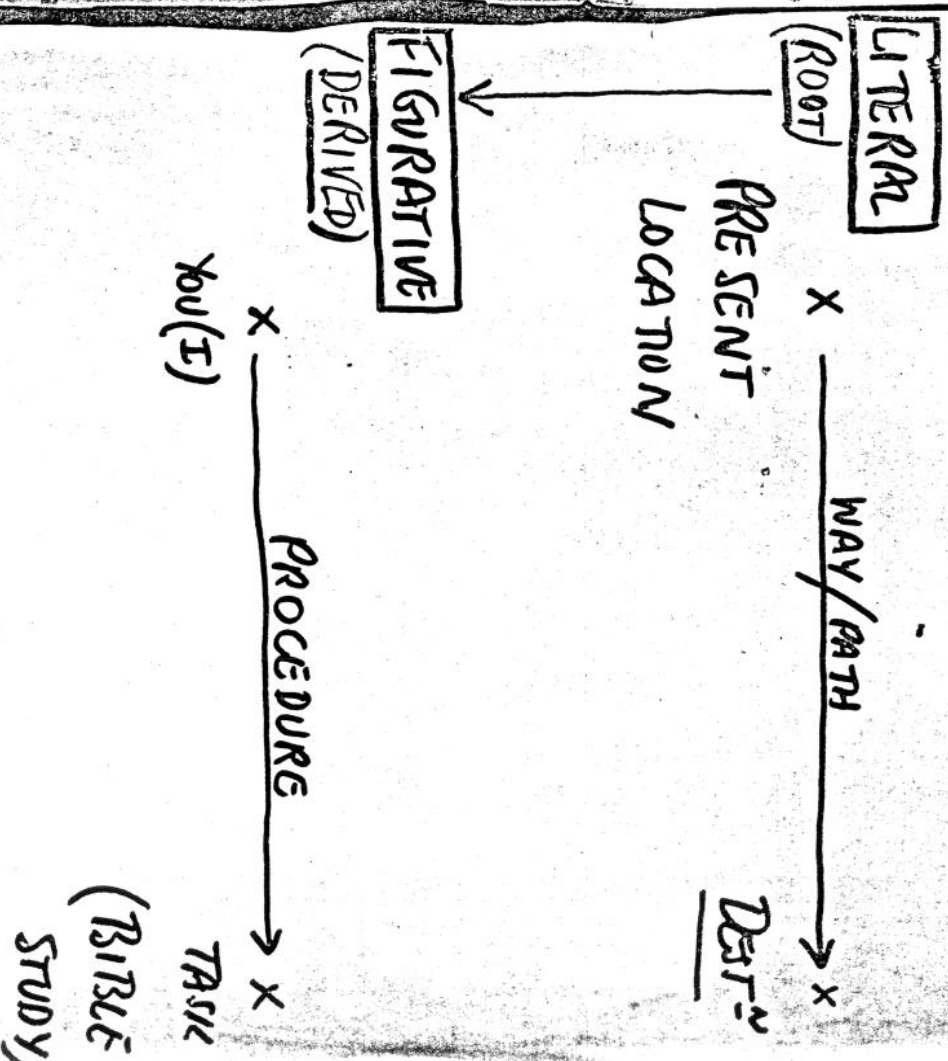
# TWO APPROACHES TO TEACHING/LEARNING METHODOICAL BIBLE STUDY:

## 1) BEGIN W/ BIBLICAL TEXT

LET DISC<sup>n</sup> OF METHODO-  
LOGY EMERGE FROM  
STUDY OF BIB. TEXT

BEGAN BY DISCUSSING  
METHOD → THEN USE IT  
BY EXAM<sup>g</sup> THE BIB. TEXT

## ② SURVEY-METHOD (CONT.)

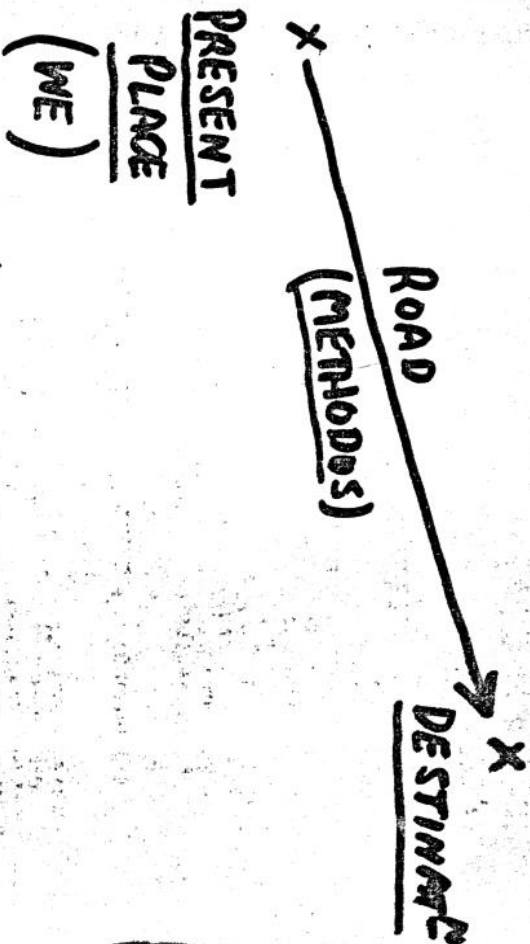




2a

**METHOD**

LITERAL MEANING



METHOD - HOW TO ARRIVE  
AT ONE'S DESTINATION!

2b

2b

**ADDITIONAL BOOKS**

①

**ENGLISH GRAMMAR** -

- PLAIN ENGLISH HANDBOOK -

WALSH

②

**LOGIC**

- WITH GOOD REASON - ENGEL

- HOW TO THINK STRAIGHT -

WEINLAND

③

**EDUCATIVE PROCESS** -

TO KNOW AS WE ARE KNOWN  
A SPIRITUALITY OF EDUCATION

PALMER

### ③ SURVEY METHOD (CONT.)

③

AXIOMS:

[METHOD IS TRANSPARENT -  
(VS. OBJECTIVE / SUBJECTIVE)]

① PRINCIPLE OF APPROPRIATENESS -  
THE BEST ROAD TO FOLLOW  
IS THE ONE WHICH MOST  
EFFICIENTLY ENABLES US TO  
REACH OUR DESTINATION  
(ACCOMPLISH OUR TASK)

② FACTORS INVOLVED IN APPROPRIATE-

NESS -

- Ⓐ NATURE OF DESTINATION (TASK, OBJECT)
- Ⓑ NATURE OF TRAVELLER (SUBJECT)
- Ⓒ NATURE OF RELATION BET. THEM

③a

DEF<sup>n</sup> OF "METHOD"

①a

"METHOD REFERS TO A  
METHOD REFERS TO A  
SETTLED KIND OF PRO-  
CEDURE, USUALLY  
ACCORDING TO A DEFINITE  
ESTABLISHED, LOGICAL, OR  
SYSTEMATIC PLAN: THE  
OPEN HEARTH METHOD  
OF MAKING STEEL, METHOD  
OF SOLVING A PROBLEM."  
AMERICAN COLLEGE DICTIONARY



④

METHOD IN BIBLE ST.

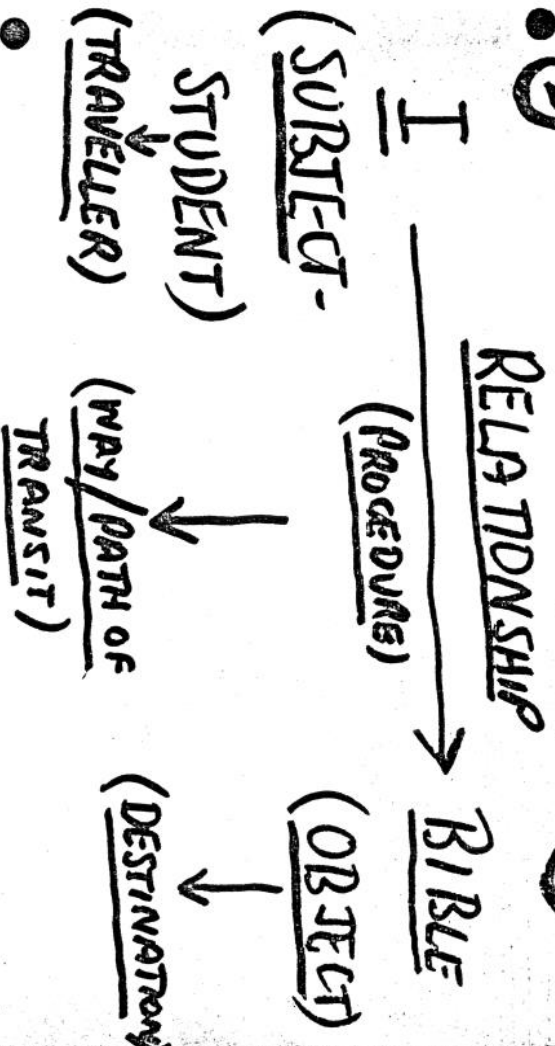
• THREE FACTORS INVOLVED  
IN

③a

③

②

①



PROCEDURE: TRANSJECTIVE

④a

SUBJECT ("I") → OBJECT  
(BIBLE)  
PRIMARY!

(C.F. WESLEY)

INCLUDES SUBJECT & OBJECT,  
AND THE RELATIONSHIP BET. THEM;  
NOT PURELY OBJECTIVE, & CER-  
TAINLY NOT PURELY SUBJECTIVE!

**TRANSJECTIVE**



(4b)

## LESSONS MISSED

YOU ARE URGED TO DO ALL LESSONS IF POSSIBLE, BECAUSE YOU LEARN BY DOING - IF EMERGENCIES ARISE AND YOU CANNOT DO ALL LESSONS, TWO MAY BE OMITTED WITHOUT PENALTY FROM PART II, WITH

THESE EXCEPTIONS:

- ① SURVEY OF MARK
- ② LESSONS 19-21
- ③ TWO SHOULD NOT BE MISSED OF THE SAME KIND:
  - SEGMENT SURVEY
  - DET. QBS<sup>2</sup>
  - INTERPRETATION

⑤

METHOD (CONT.) - SURVEY

④

CHARACTERISTICS OF  
METHODOICAL BIBLE STUDY:

- ① CONCRETE BIBLE STUDY  
(VS. GENL, VAGUE, AMBIGUOUS)
- ② CORRECT BIBLE STUDY  
(VS. INCORRECT, IMPROPER, INVALID)
- ③ ORDERLY BIBLE STUDY  
(VS. DISORDERLY, HAPHAZARD, UNSYSTEMATIC)

① METHOD (CONT.) - SURVEY

④

CHARACTERISTICS OF

METHODICAL BIBLE STUDY (CONT.):

④ THOROUGH BIBLE STUDY

(VS. INCOMPLETE) - BASIC  
DEFINITION

⑤ INDUCTIVE (EVIDENTIAL)

BIBLE STUDY

(VS. DEDUCTIVE)

CRITICAL QUESTION: WHAT

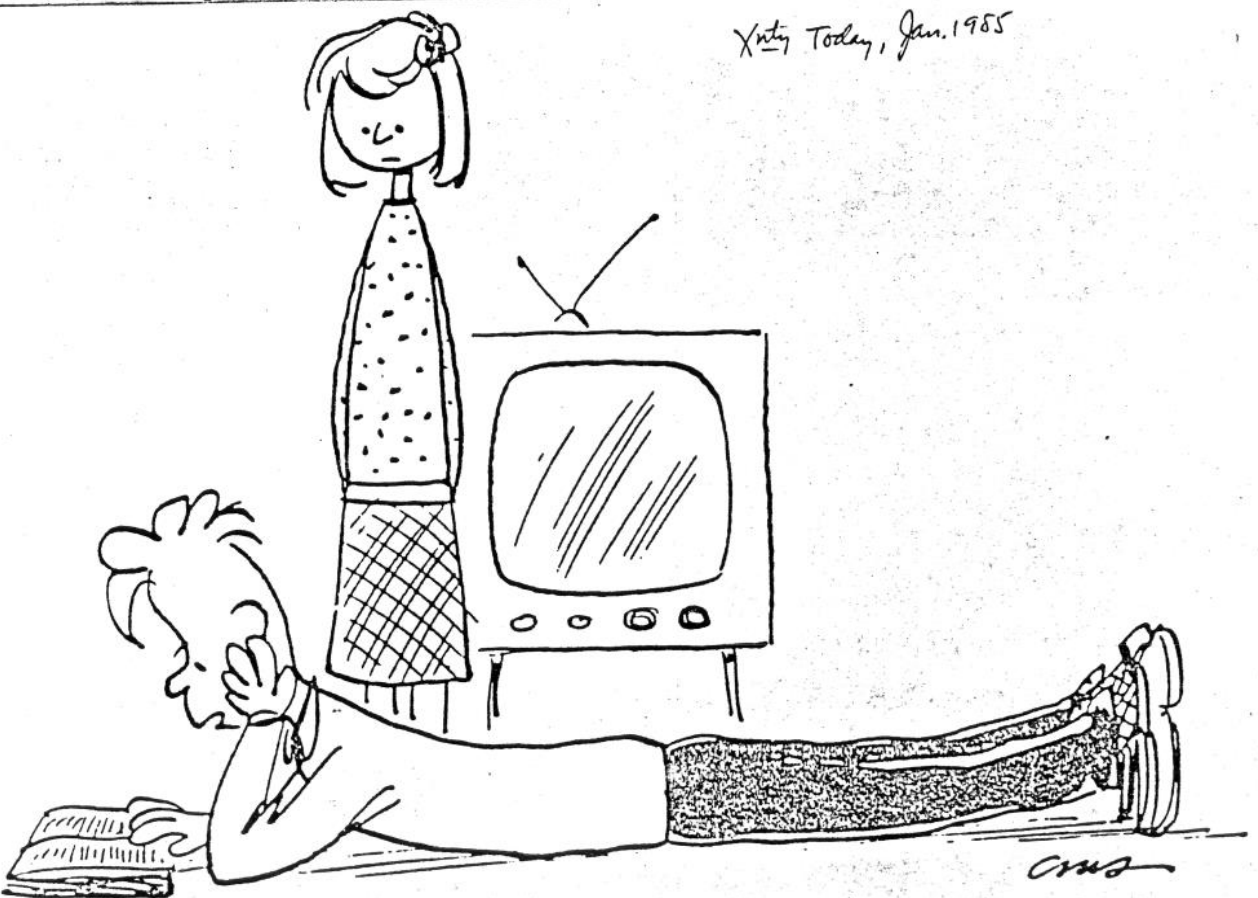
IS THE EVIDENCE?

INDUCTIVE IN

→ SPIRIT ATTITUDE  
(BEING)

→ PROCEDURE  
(DOING)  
TRANSPARENT!

Xnty Today, Jan. 1985



"Don't bother me. I'm looking for a verse of Scripture to back up one of my preconceived notions!"



⑥b

## METHOD

### TWOFOLD DESTINATORY

#### TASK OF BIBLE STUDY:

##### ① INTERPRETIVE DESTY

TASK (WHAT DID BIB.

WRITERS/CHARACTERS

↓ MEAN? - PAST MEAN?

##### ② APPLICATORY DEST~TASK

(WHAT DOES THIS MEAN  
FOR US?) - PRESENT MEAN?

⑦

MARIS

### TWOFOLD TASK

OF BIBLE STUDY

(SEQUENCE)

① DISCOVER PAST-HISTORICAL

↓  
MEANING (INTERPRETIVE  
(EXEGESIS) TASK)

② DISCOVER PRESENT-HISTORI-

CAN MEANING (APPLICATOR  
(EXPOSITION) TASK)

NOTE SEQUENCE!

④a

⑧

METHOD (CONT.) - SURVEY

④b

INDUCTION vs. DEDUCTION

INDUCTION:

1. "THE PROCESS OF DISCOVERING

EXPLANATIONS FOR A SET

OF PARTICULAR FACTS BY

ESTIMATING THE WEIGHT

OF THE OBSERVATIONAL

EVIDENCE IN FAVOR OF A

PROPOSITION WHICH ASSERTS

SOMETHING ABOUT THE ENTIRE

CLASS OF FACTS;

2. A CONCLUSION REACHED

BY THIS PROCESS."

DEDUCTIV.

⑨

METHOD (CONT.) - SURVEY

④c

INDUCTION vs. DEDUCTION

DEDUCTION:

"INFERENCE BY REASONING

FROM GENERALS TO PARTICU-

LARS."

———

INDUCTION:

PARTICULAR ———→ GENL.

FACTS (EVIDENCE) ———→ CONCLUSIONS

DEDUCTION:

GENL. ———→ PARTICULAR

CONCLUSIONS ———→ FACTS (EVIDENCE)



⑩a

# INDUCTION

(INDUCTIVE/INFERENTIAL REASONING)

## TWO COMPONENTS:

① PREMISES — EVIDENCE/  
BASED ON EVID.

TRUE — ACCORD  
WITH REALITY

↑ (CAUSE?)

② INFERENTIAL CONCL<sup>NS</sup>

— DRAWN FROM PREMISES  
— BASED ON VALID REASON<sup>ING</sup>

INCLUDES SUBJECT & OBJECT,

AND THE RELATIONSHIP BET. THEM;  
NOT PURELY OBJECTIVE, & CER-  
TAINLY NOT PURELY SUBJECTIVE;

SUBJECT ("I") → OBJECT

(BIBLICAL)  
OPIMORV!

(OF WESLEY)

# TRANSDUCTIVE

⑩b

4.

## ⑩b Syllogistic Reasoning

① ALL HUMANS ARE

MORTAL (PREMISE #1 -

NEEDS TO BE SUPPORTED BY  
INDUCTIVE EVIDENCE)

TRUTH?

② SOCRATES WAS

HUMAN (PREMISE #2 - INDUCTIVE  
EVIDENCE)

③ THE REFORE (∴), SOCRATES

WAS MORTAL (INFERENTIAL

REASONING/CONCLUSION)

VALIDITY?

DEDUCTION OR INDUCTION?

⑪

BASIC MEANING OF

METHOD IN BIBLE STUDY

AN INDUCTIVE,

STEP-BY-STEP, CORRECT,

ORDERLY, AND THOROUGH

PROCEDURE WHICH ACCOMPLISHES

EFFICIENTLY THE TWO-FOLD

TASK OF DISCOVERING THE

PAST-HISTORICAL MEANING OF

THE BIBLICAL TEXT AND OF

RELATING THAT MEANING TO

PRESENT-HISTORICAL SITUATIONS.

④d



④ METHOD (CONT.) - SURVEY

④a

CHARACTERISTICS OF  
METHODOICAL BIBLE STUDY:

⑥ DIRECT BIBLE STUDY  
(vs. INDIRECT, SECOND-HAND)

⑦ LITERARY BIBLE STUDY  
(vs. NON-LITERARY)

⑧ RATIONAL BIBLE STUDY  
(vs. IRRATIONAL OR NON-  
RATIONAL BIBLE STUDY -  
INTUITIVE, MYSTICAL, ANEUMATIC)

⑨ COMPREHENSIVE INTEGRATED  
BIBLE STUDY  
(vs. FRAGMENTED, DISUNIFIED)

⑬ METHOD (CONT.) - SURVEY

④b

CHARACTERISTICS OF  
METHODOICAL BIBLE STUDY:

⑩ FLEXIBLE BIBLE STUDY  
(vs. RIGID)

⑪ DEVELOPMENTAL BIBLE  
STUDY (vs. STATIC, INSTAN-  
TANEOUS)

⑫ INDIVIDUALIZED BIBLE  
STUDY (vs. STANDARD,  
UNIVERSAL)

⑬ COMMUNAL BIBLE STUDY  
(vs. INDIVIDUALISTIC)

# ⑭ STEPS IN METHODOICAL BIBLE STUDY

## 1. [PRAY] - FOR WISDOM:

- UNDERSTANDING - COGNITIVE
  - MOTIVATION - AFFECTIVE, BEHAVIORAL
- ## 2. OBSERVE and ASK (COMBINED - ③ MBS)

## 3. ANSWER / INTERPRET

## 4. EVALUATE

## 5. APPLY

## 6. CORRELATE (ESP. BIB. THEOLOGY)

SEE STEP - BY - STEP DESCRIPTION

⑮

## [PRAY]

1a

"... NO ONE COMPREHENDS THE THOUGHTS OF GOD EXCEPT THE SPIRIT OF GOD." (1C.2:11)

TO UNDERSTAND THE SCRIPTURES IS TO HEAR THE VOICE OF GOD.

THE ONE WHO INSPIRED SCRIPTURE IS ITS BEST INTERPRETER.



⑧

MEANING OF

OBSERVAT<sup>n</sup>:

"THE ACT OF . . . REGARD<sup>n</sup>

ATTENTIVELY; OF NO-

TING OR PERCEIVING;

OF BEING ALERT."

11b

⑩ 2. OBSERVE and ASK

⑪

- CHARACTERISTICS OF OBS<sup>n</sup>:

a. PERCEPTIVITY (AWARENESS)

b. EXACTNESS

c. THOROUGHNESS (ESR. DETAILED)

d. PERSISTENCE

e. IMPARTIALITY (INDUCTION)

- PURPOSE OF OBS<sup>n</sup>: TO BEGIN  
TO SATURATE THE MIND WITH

PARTICULAR/EVIDENCE

WHICH IS NEEDED TO INTERPRET

AND TO APPLY THE TEXT

(ESSENCE OF INDUCTION)

18 OBSERVE & ASK (cont.)

RELATION BET. OBSERV<sup>n</sup> & ASKING:

INT. Qs FORM THE BRIDGE (TRANSITION)  
BET. OBSERVING & INTERPRETING -  
THEY THEREFORE ARE RELATED TO BOTH!

① THEY ENHANCE THE OBSERVATIONAL  
PROCESS BY FOCUSING ON THE  
DATA NOTED - TO ASK Qs ABOUT  
OBSERVATIONAL DATA IS TO BECOME  
MORE AWARE OF THEM & OF THE NEED TO  
USE THEM FOR INTERPRET<sup>n</sup>.

② THEY LAUNCH THE INTERPRETIVE PROCESS,  
SINCE TO ANSWER Qs IS TO INTERPRET  
THE TEXT. (cf. MBS, pp. 113-39 - p. 123)

19 OBSERVE AND ASK (cont.) 18

- PURPOSE OF OBS<sup>n</sup> (cont.):

"UNDERSTANDING IS THE  
REVERSAL OF THE CAUSAL  
PROCESS." - WILHELM DILTHEY

CAUSE RESULT (MEANS)  
WRITING - AUTHOR'S LITERARY  
PURPOSE + MESSAGE MATERIALS,  
FORMS, STRUCTURE

UNDERST<sup>n</sup> (REVERSAL) (OBSERVE AND ASK)

② OBS<sup>c</sup>

1) OBSERVE and ASK

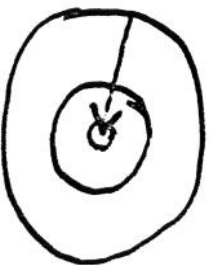
- STAGES (STEPS) OF OBSERVATION:

a) OBSERVE THE BOOK - AS - A -  
WHOLE (SURVEY) → ASK QS

b) OBSERVE PARTS - AS - A -

WHOLE (DIVISION, SECTIONS,  
ANALYSIS) SUB-SECTIONS, SEGMENTS → QS

c) DO DETAILED OBSERVATION -  
OF PARAGRAPHS, SENTENCES,  
AND TERMS (ANALYSIS) → QS



③

④

SURVEY: BK. AS WHOLE

3) PROCEDURES FOR SURVEY

- RAPID WORD FOR WORD  
READING

- SKIMMING / SCANNING  
(AVOID UNNECESSARY  
DETAILS!)

4) TIME FOR SURVEY - LIMITED

(FACTORS: NATURE & LENGTH - BOOK)

5) RECORDING FINDINGS  
OF SURVEY

- CHARTING  
- LISTING



(12)

SURVEY BY AS WHOLE (CONT.)

(6)

# 6) FACETS OF SURVEY OF BY-AS-WHOLE

(SEE SYLLABUS & STEP-BY-STEP DESC.)

## a) MATERIALS

- SPECIFIC

- GENERAL

## b) STRUCTURE

## c) QUESTIONS

## d) STRATEGIC AREAS

## e) HIGHER CRITICAL DATA

## f) OTHER MAJOR IMPRESSIONS

(13)

SURVEY (CONT.)

(7)

## a) MATERIALS

(SPECIFIC-CHAPTER TITLES)

(CF. PARAGRAPH TITLES)

- OBSERVATIONAL, DESCRIPTIVE (NOT INTERPRETIVE)

- ACCURATE, SUITABLE

- DISTINCTIVE, RELATIVELY

UNIQUE

- SPECIFIC

- BRIEF - SINGLE IF POSSIBLE

- ASSOCIATIVE, SUGGESTIVE (OR - COMPREHENSIVE)

- MEMORABLE

- PERSONAL, INDIVIDUAL

(PURPOSES) REFLECTION REFERENCE



24

SURVEY (CONT.)

8

b) MATERIALS (MBS, 55-59)

(GENERAL) < PRIMACY - Focal  
DOMINANCE

- BIOGRAPHICAL (PERSONS)
- HISTORICAL (EVENTS)
- CHRONOLOGICAL (TIME)
- GEOGRAPHICAL (PLACES)
- IDEOLOGICAL (IDEAS)

(PURPOSES) < ENHANCE AWARENESS  
OF UNIT (STRUCTURE)

< ALERT ONE TO OBSERVE  
CHARACTERISTIC FEATURES

25

SURVEY (CONT.)

8b

b) STRUCTURE - DEFINITION:

"... THE ARRANGEMENT

OF PARTS, ELEMENTS, OR

CONSTITUENTS... ANYTHING

COMPOSED OF PART

ARRANGED TOGETHER IN

SOME WAY... " (AMER.  
COLLEGIATE DIC.)

(CF. COMPOSITION - THE PUTTING

OF TWO OR MORE THINGS

TOGETHER SO AS TO MAKE

ONE OUT OF THEM - JOHN  
RUSKIN)

MEANS FOR RELATING MATERIALS

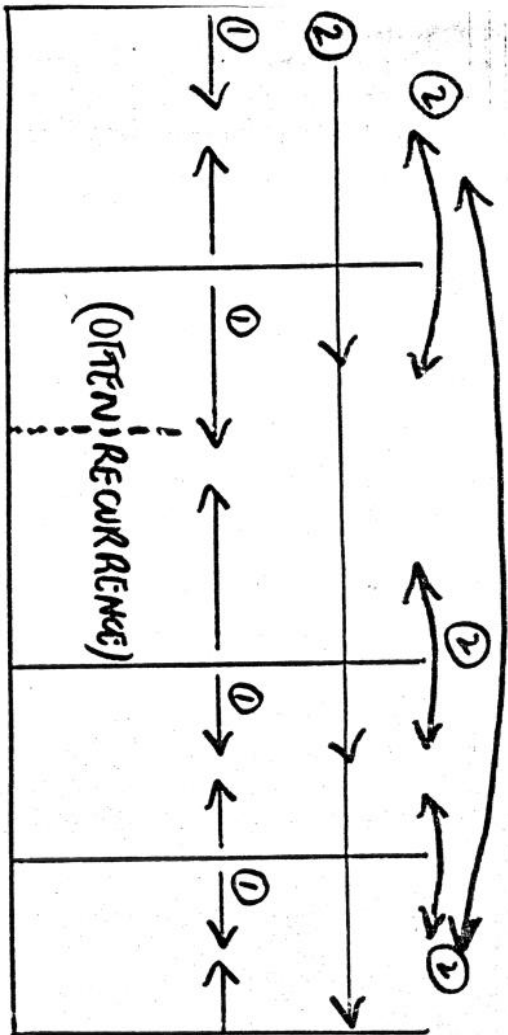
b) STRUCTURE

SURVEY: RH-AS-  
WHOLE (CONT.)

(10)

- 16) BASES FOR IMPLEMENTING  
TWO ASPECTS OF STRUCTURE:

LAWS OF RELATIONSHIP  
(MBS, 49-55)



- 1) FINDING MAJOR STRUCTURAL  
UNITS (ESP. DIVISIONS, SECTIONS)  
2) FINDING PRIMARY LAWS RELATING  
TWO DIFFERENT UNITS & SPECIFIC MATERIAL TYPES

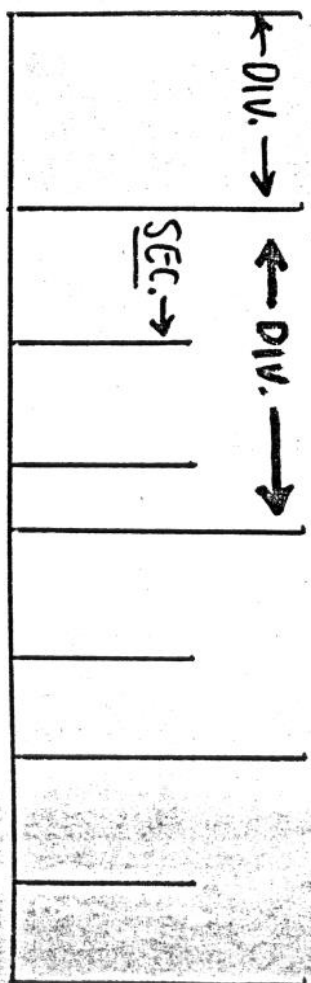
b) STRUCTURE

SURVEY: RH-AS WHOLE (CONT.)

(9)

- 21) IDENTIFY MAJOR UNITS  
(DIVISIONS) - PERHAPS

ALSO MAIN SUB-UNITS,  
SUCH AS SECTIONS, ESP.  
IN LONGER BOOKS



— IDENTIFY MAJOR RELATIONSHIPS  
BET. DIVISIONS AND THE  
SPECIFIC MATERIALS WITH  
WHICH THEY ARE USED



28

## STRUCTURE (CONT.)

10a

BECOME ACCOUNTED WITH THE LAWS  
AND THEIR DEFINITIONS - MBS. 50-52!

## CLASSIFICATIONS:

## ① RECURRENT - IN TWO FORMS:

- REITERATION OF SAME WORDS, ETC. (REP<sup>n</sup>)
- REITERATION OF SIMILAR WORDS, ETC. (CONT)

## ② AT PRESENT, WOULD [omit] USE OF F.E.G. LAWS: CONTINUATION, INTERCHANGE, EXPLANATION, &amp; HARMONY.

## ③ CLIMAX

- FOUND NEAR OR AT CLOSE OF UNIT (F.E.G. MATERIAL WOULD BE ANTI-CLIMAX)
- ONE PER UNIT (THOUGH MAY ALSO BE FOUND IN SUB-UNIT)

29

## SURVEY (CONT.)

10b

## ④ PIVOT - USE INSTEAD OF CRUCIALITY

- RADICAL CHANGE OF DIRECT<sup>n</sup> (ANTITHESIS NOT MERELY CHANGE OF EMPHASIS)
- CONTRAST IN PUREST FORM
- USUALLY FOUND MID-POINT IN MATERIALS
- (VI CLIMAX) - COULD BE MORE THAN ONE
- SELDOM COMBINED W/ CLIMAX

- SELDOM FOUND IN IDEOLOGICAL MATERIAL
- USUALLY IN CAUSES CAUSATION (REC)

⑤ PART<sup>n</sup> / GEN<sup>n</sup> - SAME COMPONENT, REVERSE ORDER

- [PART<sup>n</sup>] - MOVEMENT FROM GEN<sup>n</sup> → PART<sup>n</sup> (LARS)
- (NOT GEN<sup>n</sup> & PART<sup>n</sup>)

- [GEN<sup>n</sup>] - MOVEMENT FROM PART<sup>n</sup> AND ALSO GEN<sup>n</sup>.

⑥ SUMMARIZATION - SIMILAR TO GEN<sup>n</sup>.

- COMPONENT IN PART<sup>n</sup>/GEN<sup>n</sup> - USUALLY LONGER AND MORE DETAILED (F. DEMON)

(30)

SURVEY (CONT.)

10C

⑦ CAUSATION/SUBST<sup>n</sup> - Two components;

REVERSE ORDER

CAUSE → EFFECT (THEREFORE,  
CONSEQUENTLY,  
SO, THEN, ETC.)SUBST<sup>n</sup> - EFFECT ← CAUSE (FOR, BECAUSE,  
SINCE, ETC.)⑧ INSTRUMENT<sup>n</sup>

TWO FORMS

MEANS → END (IN ORDER  
THAT, SO THAT,  
TO, ETC.)

END ← MEANS (by, THROUGH,  
ETC.)

- RELATION TO CAUSATION/SUBST<sup>n</sup>:

C → M → E (SOMETIMES ALSO  
END/PURPOSE)

(31)

SURVEY (CONT.)

10D

⑨ PREPARATION (PREP<sup>n</sup>/REAL<sup>n</sup>)- WOULD ADD REALIZATION (THAT WHICH  
REALIZES/ACTUALIZES PURPOSE OF PREP<sup>n</sup>)

- DIFFERENT FORMS:

- NARRATIVE - SETTING/BACKGROUND  
FOR EVENT- LOGICAL WT. - PREP<sup>n</sup> FOR MAIN  
DISCUSS (CF. TERMINOLOGY)

- PROMISE/PROMISEY → FULFILLMENT.

ETC.

⑩ INTERROGATION - Two forms:

- QUESTION → ANSWER (EXPLICIT)

- PROBLEM → SOLUTION (IMPLICIT)

(SHOULD FIND MATERIAL WHICH  
DISCUSSES PROBLEM AND SOLUTION)

GEN.

1. P "Iv S [D]



## b) STRUCTURE

SURVEY: RE-AS-WHOLE (11)

32

### DISTINCTIONS BET. LAWS OF STRUCTURE

- PRIMARY (VS) SECONDARY
- IMPLICIT (VS) EXPLICIT
- SIMPLE (VS) COMPLEX
- GENERAL (VS) SPECIFIC
- CONSCIOUS (VS) SUBCONSCIOUS

33

SURVEY (CONT)

11a

### CRITERIA FOR IDENTIFYING PRIMARY LAWS IN BROAD UNITS (BOOKS → SEGMENT)

- \* ① AMOUNT OF MATERIAL CONTROLLED — ALL OR AT LEAST MOST OF UNIT
- ② IMPORTANCE OF MATERIAL INVOLVED.  
MATERIAL WITH WHICH LAW IS USED  
SHOULD BE SIGNIFICANT
- \* ③ DISTINCTIVE USE OF LAW — LAW  
SHOULD BE USED NON-ROUTINELY
- ④ NATURE OF LAW — SOME LAWS  
ARE INHERENTLY SECONDARY  
(E.G. INTERCHANGE, CONTINUATION,  
HARMONY)



34) GENL. (LESS PRECISE) VS SPECIFIC

(MORE PRECISE)

E.G.

GENL.

SPECIFIC

1) PREP/REALIZATION

① - INTERROGATION

- INSTRUMENTATION

- CAUSATION / SUBST<sup>n</sup>

- GEN<sup>n</sup> / PARTICL<sup>e</sup>

2) CONTRAST

→

② OVER

CAUSATION

3) REC. OF CAUS<sup>n</sup>

→

③ CUMAX

ETC.

35

SURVEY: BKAS WHOLE (CONT)

12

c) QUESTIONS (MBS, 95-111)

(SEE APP. ON STRUCTURAL Qs)

MAIN QUESTIONS:

✓ - DEFINITIVE - WHAT?

✓ - RATIONAL - WHY?

✓ - IMPLICATIONAL - WHAT THEN?

(ESP. IMPORTANT AS STRUCTURAL

QUESTIONS)

AUXILIARY QUESTIONS:

✓ - MODAL - HOW?

- TEMPORAL - WHEN?

- LOCAL - WHERE?

- IDENTIFICATIONAL - WHO?

WHAT?

(ESP. IMPORTANT FOR OBSERV<sup>n</sup> DETAILS)

36

Survey (cont.)

12a

FORMAT FOR RECORDING PRIMARY LAW  
AND SPECIFIC MATERIALS WITH WHICH  
THEY ARE USED, INC. VERSE REFERENCES,  
AND STRUCTURAL QUESTIONS BASED  
ON EACH LAW AND ITS MATERIALS:

I PRIMARY LAW → SPECIFIC MATERIALS  
 (INC. VERSE REFS.)

- ① SUFFICIENT TO MAKE CLEAR USE OF LAW
- ② SUFFICIENT TO SUB-STANTIATE PRIMACY

↓  
INT. QUESTIONS

II ANOTHER PRIMARY LAW → SPEC. MATERIALS

↓  
INT. QUESTIONS

ETC. (FEW PRIMARY LAWS)

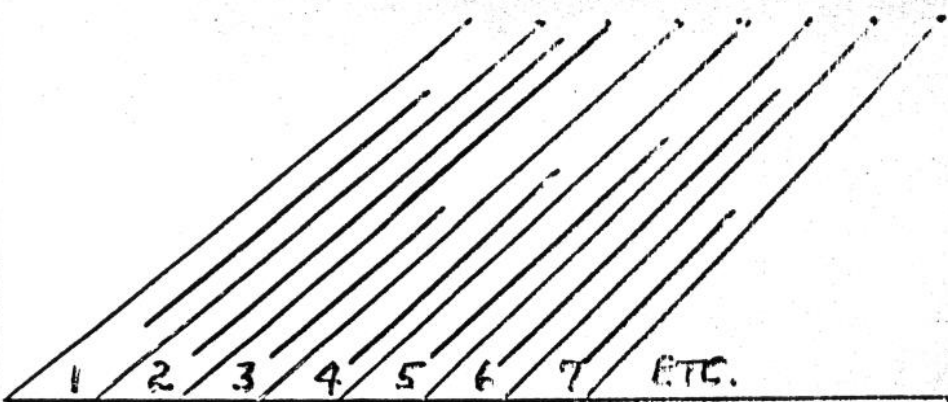
12 b

37

RECORDING OF MATERIAL, STRUCTURE, & INT. QUESTIONS

SEE MRS.  
APP. A

GENL.  
MATERIALS



DIV <sup>NS</sup> :	CAPTION	S.II	CAPTION	CAPTION
SECT <sup>NS</sup> :	CAPT <sup>NS</sup>	CAPT <sup>NS</sup>	CAPTION	CAPTION

PRIMARY LAWS & SPEC. MATERIALS (RI. I. VI.) → I. PRIM. LAW & MATERIALS

↓  
STRUCTURAL INT. QS

↓ QS  
 II. PRIMARY LAW & MAT.

ALSO: STRATEGIC AREAS & REASONS, & OTHER

↓ QS  
 ETC.



## 38) STRATEGIC AREAS

[13]

(KEY VS. IN BOOK-AS-WHOLE)  
ALWAYS RELATED TO PRIMARY LAWS!

TWO BASES FOR IDENTIFICATION:

1) ARE ASSOCIATED DIRECTLY  
WITH CERTAIN STRUCTURAL  
LAWS, ESPECIALLY:

- SUMMARIZATION (JOSH. 23-24)  
(ALSO - GENL. COMPONENT OF PARTS/GENS.)
- PIVOT (II SAM. 11-12)
- INSTRUMENTATION (JN. 20:30-31)
- CLIMAX (ECCL. 5:1-12)

2) ARE REPRESENTATIVE AREAS -  
CONTAIN ESSENTIAL COMPONENTS  
OF BOOK-AS-WHOLE (INDIRECTLY  
RELATED TO LAWS OF STRUCTURE)

SURVEY: ISRAEL WHOLE (CONT.)

## E) HIGHER CRITICAL DATA

[14]

- 1) BEGIN GATHERING DATA  
RE AUTHORSHIP, DATE,  
PLACE, AND OCCASION OF  
WRITING, RECIPIENT, ETC.
- 2) DATA SHOULD BE DERIVED  
FROM TEXT, NOT SECONDARY  
SOURCES (BOOK BEING SURVEYED)
- 3) DATA SHOULD BE OBSER-  
VATIONAL, NOT INTERPRETIVE
- 4) DATA MAY BE EXPLICIT OR  
IMPLICIT, POSITIVE OR NEGATIVE
- 5) CONCLUSIONS ABOUT HIGHER  
CRITIC SHOULD AWAIT FURTHER STUDY

# HIGHER CRITICAL DATA

(14a)

(49)

AUTHOR	RECIPIENTS	OCCASION	TIME	PLACE	ETC.

F)

OTHER MAJOR IMPRESSANT

SURVEY: RE. AS WHOLE (CONT.)

(15)

(4)

① MAY INVOLVE OTHER LITERARY

FEATURES OR OTHER MATTERS

NOT INCLUDED IN PREVIOUS

CATEGORIES (EG, ATMOSPHERE)

②

SHOULD INVOLVE BOOK-AS-

A-WHOLE - NOT DETAILS

③

MAY INVOLVE WHAT IS OMITTED

AS WELL AS WHAT IS INCLUDED.



## II. <sup>(42)</sup> OBSERVE AND ASK (cont.) ①

C. DETAILED OBSERVATION -  
PARAGRAPHS, SENTENCES,  
TERMS (POINT AT WHICH  
ORIGINAL LANGUAGES  
BEGIN TO BE USED IN A  
MAJOR WAY, IF POSSIBLE)

### 1. STRUCTURAL OBS<sup>ns</sup> (ANALYSIS)

a. PARAGRAPH STRUCTURE  
- LITERARY RELATIONS  
(MBS, 49-55)  
- LOGICAL RELATIONS

## <sup>(43)</sup> C. DETAILED OBS<sup>ns</sup> (cont.) ②

b. SENTENCE STRUCTURE  
(SYNTAX)

- GRAMMATICAL RELATIONS  
(MBS, 40-49)  
- LITERARY RELATIONS (MBS,  
50-51)  
- LOGICAL RELATIONS

### 2. TERMINAL OBSERVATIONS:

NON-ROUTINE TERMS (MBS,  
34-36)

CRITERIA: IMPORTANCE  
DIFFICULTY  
INTEREST

a. ROOTS (UNINFLECTED FORMS  
CARRIERS OF ESSENTIAL  
MEANING (LEXICONS, DICT.))

C. DETAILED OBS<sup>ns</sup> (CONT.)

(3)

(44)

- b. INFLECTIONS - CHANGES  
IN FORM TO INDICATE  
VARIOUS GRAMMATICAL  
FUNCTIONS (GRAMMARS)
- c. KIND OF TERM: LITERAL/  
FIGURATIVE (MAY NEED TO  
AWAIT INTERPRETATION)

NOTE: THIS DESCRIPTION IS OF  
THE VARIOUS ASPECTS OF  
DET. OBS<sup>s</sup> - IT DOES NOT  
NECESSARILY SUGGEST SEQUENCE.  
OBS<sup>s</sup> IN THESE VARIOUS  
AREAS MAY BE INTERMINGLED.

II. OBSERVE AND ASK (CONT.)

(3a)

(45)

c. DETAILED OBS<sup>ns</sup> (CONT.)

3. ASK DETAILED  
QUESTIONS ABOUT  
OBSERVATIONS (USE ALL  
KINDS OF QUESTIONS AS  
RELEVANT: DEFINITIVE,  
RATIONAL, IMPLICATIONAL,  
MODAL, IDENTIFICATIONAL,  
LOCAL, TEMPORAL)



④6 II. OBSERVE AND ASK (cont.) | 4

C. DETAILED OBS<sup>2</sup>

V.1. PARAGRAPH STRUCTURE

(Mk. 1:4-8) (PART OF PAR)

COULD

BE INTER- OVERALL: RECURRENT

MINGLED

W/ OBSE

OF SENTENCES

;

TERMS!

HAS IMPLICATIONS FOR

REST OF UNIT  
(ALSO - REG. OF MEANS/INST<sup>2</sup>)

- DETAILED ANALYSIS  
(GRAMMATICAL, STRUCTURE,  
AND LOGICAL)

④7

PARAGRAPH STRUCTURE (CONT.) | 5

(REG. - INST<sup>2</sup>/MEANS)

- MAIN MODE (ACTIVITY) OF JOHN:

(4 - THE BAPTIZER)

- APPEARANCE - LOCAL (HABIT?)

(4 - APPEARED IN THE WILDER-

NESS)

- PROCLAMATION RE BAPTISM:

(4 - OF REPENTANCE - FOR FORGIVENESS

OF SINS)

< NATURE - OF REP.

- RESPONSE OF PEOPLE (CAUSATION)

AND SCOPE (ALL) - SA (WENT)

↓ (HIS FOLLOWING)

BAPTISM

ULT. RESULT - CONFESSIO

(5b)

(ACTIVITIES)

(48)

# PARAGRAPH STRUCTURE (cont)

16

- Clothing (6a)

- Diet (6b)

- Proclamation re Jesus -

Contrast: Four Fold (1:7-8;

cf. 1:4)

- Appearance (Before/After-  
in Fore-runner) [Time]

- Might - Mightier than I

- Worthy - Am not worthy to  
stoop and unite thou  
of sandals

- Baptism

John - have bapt - water  
Jesus - was bapt - Holy  
Spirit

(DET. Qs)

(49)

SENTENCE STRUCTURE  
IND. TERMS

DET. OBS. - MK 1:4

CF. PS. 23, MBS

OBSNS.

QUESTIONS

1. 4a--"JOHN THE BAPTIZER APPEARED  
IN THE WILDERNESS . . ."

A. JOHN IS DESCRIBED AS THE  
BAPTIZER (THE ONE BAPTIZ-  
ING ( )--  
USED AS PART OF JOHN'S  
IDENTIFICATION--INFLECTION  
IS PRES. ACT, PARTICIPLE--  
IN CONTRAST TO OTHER WAYS  
OF IDENTIFYING HIM, SUCH AS  
HIS RELATION TO HIS FATHER--  
SEEMS TO BE THE MESSENGER  
OF YAHWEH ALLUDED TO IN  
V. 2 AND THE PREPARER OF  
THE WAY OF V. 3.

(ENG. & GRK.)

B. "APPEARED ( )  
IN THE WILDERNESS ( )"  
DESCRIBES ACTION & LOCALE--  
NOTHING IS SAID ABOUT HIS  
BIRTH, BACKGROUND, PREPARA-  
TION, OR OTHER ACTS, EITHER  
AS TO FACTS OR PLACE--  
SIMPLY DESCRIBED AS APPEAR-  
ING--(AOR. IND. OF  
APPEARED OCCURS FIRST IN GRK  
SENTENCE--CONTRAST TO OTHER  
WAYS OF DESCRIBING HIS  
COMING UPON THE SCENE AND  
DIFFERENT SENTENCE ORDER--  
WILDERNESS INVOLVES RECUR-  
RENCE OF TERM USED IN OT  
TESTAMENT (V. 2)

1.

A. WHO IS JOHN? (ID) WHAT IS  
MEANT BY BAPTIZER? (D) WHY IS HE  
IDENTIFIED AS "THE BAPTIZER"  
RATHER THAN BY SOME OTHER WAY?  
(R) WHAT IS INVOLVED IN THE  
PRES. ACT. PART., AND WHY IS  
USED TO DESCRIBE JOHN AND HIS  
BAPTIZING ACTIVITY? (D-R) HOW  
DOES JN SERVE AS THE MESSENGER  
OF YAHWEH? THE PREPARER OF THE  
WAY? (M) WHY IS SUCH A MESSE-  
NGER/PREPARER NEEDED? (R) WHY  
JN CHOSEN TO SERVE THIS ROLE?  
WHAT ARE THE FULL IMPLICATION  
OF THE ANSWERS TO THESE QUES-  
TIONS? (IMP)

B. WHAT IS MEANT BY "APPEARED"? (C)  
WHY IS THIS WAY OF DESCRIBING  
HIS COMING UPON THE SCENE USED  
INSTEAD OF OTHER WAYS, SUCH A  
CAME FROM ( ) TO THE WILDE-  
NESS? (R) WHY IS THE AOR. IND.  
USED? (R) WHY IS THERE NO REF-  
ERENCE TO JN'S BIRTH, BACKGROUN  
ETC? WHAT IS MEANT BY WILDE-  
NESS? (D) WHERE IS THE WILDE-  
NESS? (L) WHY DID JN APPEAR IN  
THE WILDERNESS? WHY DOES THE  
AUTHOR MENTION HIS APPEARING  
IN THE WILDERNESS? (R) WHY NOT  
ELSEWHERE? (R) WHAT IS MEANT



2. 4B--". . . PREACHING A BAPTISM OF REPENTANCE FOR THE FORGIVENESS OF SINS."

- A. ACTIVITY IN THE WILDERNESS IS DESCRIBED IN TERMS OF PREACHING ( --PRES. ACT. PART.)--THE SUBJECT OF HIS PREACHING IS BAPTISM ( )--
- \*NOTE THE RECURRENCE OF THE CONCEPT OF BAPTISM OF V. 4A. JOHN IS DESCRIBED AS THE BAPTIZER, AND AS PREACHING A BAPTISM--NOTE ALSO THE ANARTHROUS FORM OF BAPTISM--JN. NOT ONLY PRACTICED BAPTISM BUT HE ALSO PREACHED ABOUT IT. THE PREACHING SEEMS TO CORRESPOND TO THE VOICE CRYING IN THE WILDERNESS OF V. 2.

- B. THE MEANING OF THE BAPTISM OF JN. IS PROCLAIMED IN TERMS OF REPENTANCE ( --GEN. OF APPOSITION--KIND OF BAPTISM)--THE PURPOSE OF SUCH REPENTANCE IS THE FORGIVENESS OF SINS ( --PREPOSITIONAL PHRASE PROBABLY INDICATING INSTRUMENTATION)--REPENTANCE IS A HUMAN ACT: FORGIVENESS IS A DIVINE ACT. THE COMPLETE RELATION BETWEEN THE TWO IS NOT CLEAR, THOUGH

THE RECURRENCE OF WILDERNESS? ( WHY DOES THE AUTHOR CALL ATTENTION TO THIS RECURRENCE? (R) IMPLICATIONS OF ANSWERS TO QUESTIONS? (IMP)

- A. WHAT IS MEANT BY PREACHING? WHY IS IT EXPRESSED IN TERMS OF A PRESENT PARTICIPLE? (R) WHY IS BAPTISM EXPRESSED IN AN ANARTHROUS FORM? (R) WHY DID JN PREACH BAPTISM AS WELL AS PRACTICE IT? (R) WHY THE RECURRENCE OF BAPTISM IN V. 4? (R) WHAT IS INVOLVED IN THE SEEMING CORRESPONDENCE BETWEEN JN'S PREACHING IN THE WILDERNESS AND THE VOICE CRYING IN THE WILDERNESS OF V. 2? (D) WHY THIS CORRESPONDENCE? (R) FULL IMPLICATIONS OF ANSWERS TO QUESTIONS (IMP)

- B. WHAT IS MEANT BY REPENTANCE? ( HOW DO HUMAN BEINGS REPENT? ( WHY DID JOHN INTERPRET HIS BAPTISM IN TERMS OF REPENTANCE? (R) WHY THE EMPHASIS ON REPENTANCE IN RELATION TO BAPTISM, TO PREPARING THE WAY FOR THE MESSIAH? (R) WHAT IS MEANT BY SIN ( )? SINS? ( WHY IS THIS PARTICULAR WORD USED FOR SIN? (R) WHY EXPRESSED IN THE PLURAL RATHER THAN IN THE SINGULAR? (R) WHAT IS MEANT BY

BOTH INSTRUMENTATION AND CAUSN. MAY BE INVOLVED. SIN IS EXPRESSED IN TERMS OF RATHER THAN IN OTHER TERMS, AND IS PLURAL RATHER THAN SINGULAR.

FORGIVENESS? (D) HOW DOES GOD FORGIVE? (M) WHY DOES GOD NEED TO FORGIVE? (R) WHY IS FORGIVENESS THE PURPOSE OF REPENTANCE? (R) WHAT IS THE FULL RELATION BETWEEN REPENTANCE AND FORGIVENESS, AND WHAT DOES IT INVOLVE? (O-D) WHY DOES IT EXIST? (R) IMPLICATIONS? (R)

# RELATION BET. HISTORICAL & LITERARY STRUCTURE

(E.G., PREP<sup>n</sup>/REAL<sup>n</sup>)

52

HISTORICAL  
STRUCTURE

(EVENTS)

JOHN THE BAPTIST  
APPEARS - PREPARES  
WAY FOR JESUS

JESUS COMES -  
FULFILLS PREP<sup>n</sup>  
BY JOHN

- DESCRIBES ACTUAL OCCURRENCES
- FOLLOWS SEQUENCE IN WHICH THEY  
HAPPENED
- INDICATES RELATIONS THAT EXISTED  
HISTORICALLY

LITERARY  
STRUCTURE

(RECORD OF  
EVENTS)

(QUOTE FROM → JOHN → JESUS  
PROPHET BAPTIST)

(CAN EVEN TREAT EVENTS OUT OF  
SEQUENCE - CF. MK. 6)

53

MIK. 1:2-3

USE OF OLD TESTAMENT

① **ATTRIBUTION** - TO ISAIAH, THOUGH

NOT FOUND THERE IN ITS ENTIRETY  
(CF. MAT. 3:1, EX. 23:20a)

② **ADAPTATION** - INCLUDING FLEXIBLE

USE OF PROVERBS INTRODUCING  
THREE PARTIES (VS TWO (GOD,

JOHN, JESUS) - (OTHER TRANSPARENCY)

③ **FULFILMT.** - USE QUOTATION REFER

TO BABYLONIAN DELIVERANCE TO  
REFER TO PREP<sup>n</sup> FOR MESSIANIC  
DELIVERANCE.

④ **EQUATION** - JESUS IS PLACED ON

A LEVEL, WITH YAHWEH (LORD) OF  
OT (KUDIOS THEOLOGY)



54 [MK. 1:3] (USE OF OT - COM) [2]

ADAPTATION OF OT QUOTATION

(MIXTURE OF HEB. & LXX)

15. 40:3

MK. 1:3

"A VOICE CRIES..." — "...THE VOICE OF ONE CRYING..."

"IN THE WILDERNESS" — "...CRYING IN THE WILDERNESS, PREPARE..."  
(PLACE OF PREP<sup>2</sup>) (PLACE OF CRYING)

"MAKE STRAIGHT IN — "MAKE HIS PATHS THE DESERT A HIGHWAY STRAIGHT"  
FOR OUR GOD

(SHORTENED - AND PRONOUN USED REFERRING TO LORD VS "OUR GOD")

55 MK. 1:2-13

(SEGMENT-AS-WHOLE)  
(CF. BOOK-AS-WHOLE)

SEE STEP-BY-STEP DESC

I. MATERIALS - SPEC. (PAR. TITLES)

2	CAMEL'S HAIR & LOCUSTS (JN. BAPTIZES MANY)
8	
9	DOVE (JN. BAPTIZES JESUS)
11	
12	WILD BEASTS (J. TEMPTED IN WILDERNESS)
13	

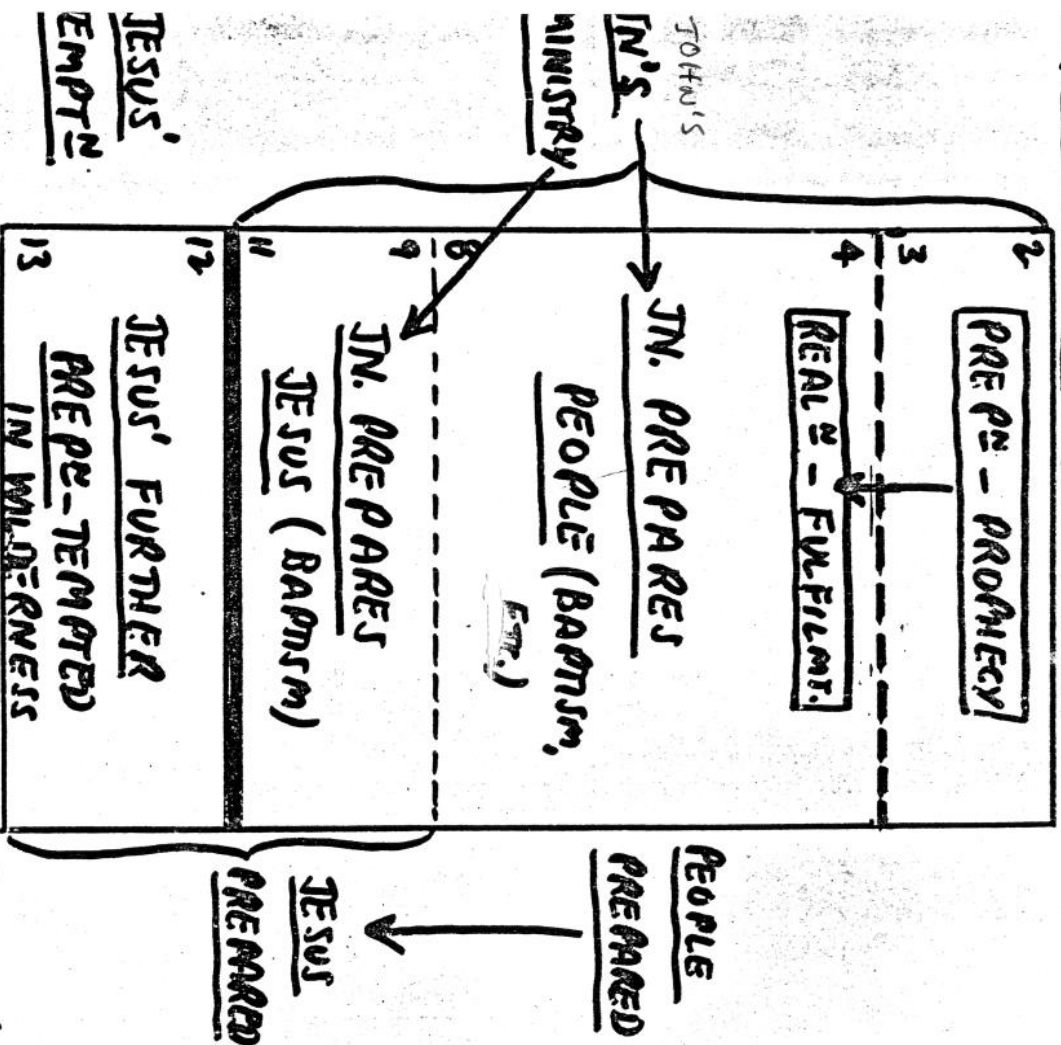


56

II. STRUCTURE - MAIN UNITS

Mk. 1:2-13

1a



- 2-8 - JH. APPEARS IN WILDERNESS (LOCUTORY/WHO HONEY)
- 9-11 - JH. BAPTIZES JESUS (DOVE)
- 12-13 - JESUS TEMPTED IN WILD. (WILD BEASTS)

57

II & III - STRUCTURE & QUESTIONS

Mk. 1:2-13

1b

1 PREPARED/REAL - WITH PART - INSTRUMENT

PROPHECY (GEN.) - 2-3

(COMPARISON - "AS")



FULFILLMENT. (PART. MEANS) - 4-11

INT. QUESTIONS:

BOTH LITERARY/HISTORICAL

WHAT IS THE MEANING OF THE OT PROPHECY? FOR WHOM WAS THE WAY BEING PREPARED? HOW? WHY DID THE WAY NEED TO BE PREPARED? HOW DOES THE USE OF THE OT PROPHECY PREPARE THE READER FOR WHAT FOLLOWS? WHY DOES THE AUTHOR USE SUCH PREPARED? WHAT ARE THE IMPLICATIONS OF THE ANSWERS TO THESE QUESTIONS?

58

Mk. 1:2-13

2

WHAT ARE THE PART. MEANS USED BY JOHN TO PREPARE THE WAY, AND WHAT DOES EACH MEAN? HOW DOES JOHN FULFIL THE PROPHECY RE PREPARING THE WAY FOR THE LORD? WHY DOES JM. USE THE PART. MEANS HE DOES FOR PREPARING THE WAY? WHY DOES THE WAY NEED TO BE PREPARED, AND HOW IS SUCH PREP. COMPARABLE TO THE PREP. REFERRED TO BY ISAIAH? WHAT ARE THE IMPLICATIONS OF THE ANSWERS TO THESE QUESTIONS?

59

Mk. 1:2-13

3

2

PART. w/ CONTRAST

GEN.

PREP. OF PEOPLE - [4-8]

BAPTISM OF MANY - WITH CONFESSION, REPENTANCE, & FORGIVENESS OF SINS - NO DESCENT OF SPIRIT & NO VOICE FROM HEAVEN

(VS)

PREP. OF JESUS [9-11]

PART. - BAPTISM OF ONE:

JESUS - NO CONFESSION,

REPENTANCE, & FOR-

GIVENESS - DESCENT OF SPIRIT & VOICE

FROM HEAVEN



60

Mk. 1:2-13

4

### QUESTIONS:

WHAT WAS THE MEANING OF JN'S BAPTISM OF THE PEOPLE? WHY DID HE BAPTIZE THEM?

WHAT WAS THE MEANING OF THE DESCENT OF THE SPIRIT ON JESUS LIKE ABOVE? OF THE APPROVING VOICE FROM HEAVEN?

WHAT IS THE SIGNIFICANCE OF THE ABSENCE OF THE MENTION OF "SIN" IN CONNECTION W/ JESUS' BAPTISM?

WHAT IS THE MEANING OF THE DIFFERENCES BET. THE BAPTISM OF THE MANY AND OF THE ONE? WHY DID JN. BAPTIZE JESUS IN VIEW OF THESE DIFFERENCES (WHY THE PART<sup>2</sup>. THE MOVEMENT. FROM THE BAPTISM OF THE MANY TO THE BAPTISM OF THE ONE)? WHAT ARE THE IMPL<sup>2</sup> OF THE ANSWERS TO THESE QUESTIONS?

61

Mk. 1:2-13

5

3

CAUSATION (W/ REC. OF (HOLY) SPIRIT)

(2)

MISSION OF JESUS: BAPTIZE - [8]  
WITH THE HOLY SPIRIT  
(EFFECT)

↓  
DESCENT OF SPIRIT

(CAUSE) - [10]

↓

FURTHER PREP<sup>2</sup> OF JESUS:  
DROVE JESUS INTO WILDER-  
NESS TO BE TEMPTED - [12-13]

(EFFECT)

(QUESTIONS)



(62)

Prk. 1:2-13

6

# STRATEGIC AREAS:

① 1:2-4 - PREP/REAL w/COMPARISON  
AND SOME PARTY (REPRESENTATIVE  
AREA)

② 1:8,10 - PARTY w/CONTRAST - ALSO  
CAUSATION (REPRESENTATIVE AREAS)

(63)

## DETAILED OBSERVATION

1. USE CLAUSE AS UNIT FOR OBSERVATION.
2. COPY TEXT WITH VERSE REFERENCE.
3. GROUP CLOSELY RELATED OBSERVATIONS--AVOID OVER-GROUPING.
4. CONTRAST WHAT IS THERE TO WHAT MIGHT BE THERE BUT IS NOT.
5. LOOK FOR RELATIONS TO CONTEXT.
6. ENGAGE ONLY IN OBSERVATION, WHICH INCLUDES MINIMAL/SELF-EVIDENT INTERPRETATION--IF THERE ARE VARIOUS OPTIONS AND THEY ARE KNOWN, THEY MAY BE INDICATED.
7. COMMENT ON THE TEXT.
8. USE MARGINAL READING--NOTE TEXTUAL PROBLEMS WHEN PRESENT.
9. IF POSSIBLE, USE BOTH TRANSLATION AND ORIGINAL LANGUAGE FOR ROOT AND INFLECTION. (ALSO SYNTAX)

## DETAILED OBSERVATION

10. NUMBER OBSERVATIONS AND GIVE CORRESPONDING NUMBERS TO INTERPRETATIVE QUESTIONS BASED ON THEM.
11. INCLUDE ANALYSIS: GRAMMATICAL, STRUCTURAL, AND LOGICAL. DO GRAMMATICAL ANALYSIS ONLY WHEN NECESSARY AND DO NOT LIMIT OBSERVATIONS TO GRAMMATICAL ANALYSIS.
12. FOCUS ONLY ON THE PASSAGE AT HAND.
13. ASK INTERPRETIVE QUESTIONS IMMEDIATELY AFTER A GROUP OF OBSERVATIONS HAVE BEEN MADE.



14. TRY TO VARY BOTH OBSERVATIONS AND QUESTIONS.
15. IDENTIFY KIND OF TERM WHEN NECESSARY/POSSIBLE (LITERAL/FIGURATIVE). IF UNKNOWN, INQUIRE ABOUT KIND OF TERM.

## 3. ANSWER Qs (INTERPRET)

## a. SELECT Qs TO ANSWER

## 1) CRITERIA FOR SELECTION

- IMPORTANCE
- DIFFICULTY
- INTERRELATEDNESS
- (SEQUENCE - CLUSTERS)

## - INTEREST

## 2) TIME OF SELECTION

- DURING OBS<sup>n</sup>
- AFTER OBS<sup>n</sup>

⑥ ANSWER (CONT.)

1a

b. ANSWER EACH Q SELECTED

1) IDENTIFY RELEVANT EVIDENCE  
IN RELATION TO EACH Q

a) KINDS OF EVIDENCE -  
INTERPRETIVE DETERMI-  
NANTS (MBS, 136 ff.)

b) SOURCES OF EVIDENCE

- PREVIOUS OBSERVATIONS

- FURTHER DATA

- BIBLICAL (COMP. USAGE,  
SCRIP. TEST.)

- EXTRA-BIBLICAL  
(LEXICONS, GRAMMARS,

BIBL. DIC T., HISTORICAL BOOKS, COMMENT.,  
ETC.)

PRIMARY  
TOOLS ⑤  
SECONDARY  
TOOLS

⑥1

ANSWER

1b

CRITERIA FOR DETERMINING  
RELEVANT EVIDENCE IN  
ANSWERING A PARTICULAR  
QUESTION

(NOT ALL KINDS/CATEGORIES  
OF EVIDENCE ARE RELEVANT  
FOR EVERY QUESTION)

① KIND OF QUESTION BEING  
ANSWERED

② NATURE OF CATEGORIES OF  
EVIDENCE

③ (AVAILABILITY OF KIND OF  
EVIDENCE)



# INTERPRETIVE (EXEGETICAL)

## PROCESS

68

QUESTION(S) SELECTED: WHAT WAS INVOLVED IN JOHN'S  
BAPTISM OF THE PEOPLE? (D) WHY DID JOHN USE BAPTISM  
TO PREPARE THE PEOPLE FOR THE COMING OF THE MESSIAH?  
(R)

EVIDENCE	POSSIBLE INFERENCES
① <u>DEFINITION OF TERM</u> - PRELIMINARY/IF NECESSARY (ENG. DICT., LEXICON) ② <u>CONTEXT</u> - RELATED TO DEALING W/ <u>SIN</u> PROBLEM - CONFESSION, REPENTANCE, FORGIVENESS (1:4,5)	

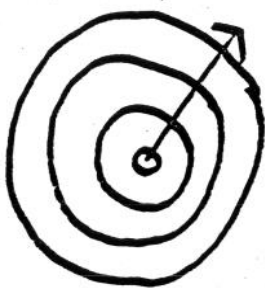
69

ANSWER (CONT)

1b

2) USE RELEVANT EVIDENCE BY  
DRAWING POSSIBLE INFERENCES  
FROM IT BEARING ON ANSWER  
TO THE QUESTION (WHEN NECESSARY)  
(MRS, 135-165)  
EVIDENCE → INFERENCE → ANSWER

a) PROCESS - BEGIN W/ PREVIOUS  
OBS'NS (SEQUENCE)



(REVERSE OUSM.  
PROCESS)

b) PERIODIC SUMMARIES -  
IF NECESSARY

10

# INTERPRETIVE PROCESS

1c

c) NOTE POSSIBILITY OF MORE THAN ONE INFERENCE FROM THE SAME EVIDENCE

d) WOULD CLARIFY INTERPRETIVE DETERMINANTS BEING USED IN TERMS OF CATEGORIES (E.G. CONTEXT, SCENARIO TEST.)

e) SOMETIMES INT. CATEGORIES NEED TO BE USED IN COMBINATIONS (E.G. CONTEXT & HIST. BACKGROUND)

f) NEED TO BECOME ACQUAINTED w/ EXTRA-BIBLICAL TOOLS TO BE USED FOR FINDING & USING EVIDENCE, AND TO USE PRIMARY TOOLS FIRST

g) HIERARCHY OF EVIDENCE NEEDS TO BE KEPT IN MIND - E.G. CONTEXT USUALLY MORE IMPORTANT THAN OTHER KINDS OF EVIDENCE

11

# ANSWER/INTERPRET

1e

SELECTED QUESTIONS: WHAT IS THE MEANING OF JOHN'S BAPTISM? (OF PEOPLE) WHY DID JOHN PREPARE THE WAY BY BAPTIZING?

EVIDENCE	ASS. INFERENCE(S)
<p>① <b>CONTEXT</b> - RELATED TO SINS: REPENTANCE, FORGIVENESS, CONFESION (MR. 1:4, 5). PART OF PREP OF WAY FOR MESSIAH.</p> <p><b>LITERARY CONTEXT</b> (CF. 1:15 - REPENT)</p> <p><b>CONTEXT</b>: IMMEDIATE (REMOTE (BK-AT-NOW))</p> <p>② <b>CONTEXT</b> - SINS INDICATED WHICH HINDERED READINESS FOR ACCEPTANCE OF MESSIAH (2:6-7; 2:16; 2:18; 2:24; 3:2, 5, 6, 22, ETC.)</p>	<p>① SINS A HINDRANCE TO BEING READY TO RECEIVE THE MESSIAH - NEED TO BE DEALT WITH TO BE PREPARED TO RECOGNIZE/RECEIVE MESSIAH</p> <p>(WHAT WERE THE SINS OF THE PEOPLE? HOW DID THEY HINDER THE PEOPLE FOR BEING PREPARED FOR THE MESSIAH? - MORE OR MAY BE NECESSARY: REPENTANCE? FORGIVENESS? INVOLVED CERTAIN FALSE CONCEPTS OF MESSIAHISM, OR STINATE ADHERENCE TO TRADITIONS, LACK OF OPENNESS TO NEW POSSIBILITIES, LACK OF INTEGRITY, ULTIMATE MOTIVES, WILLINGNESS TO MURDER.</p>



72

# MEANING AND ORIGIN

## OF JOHN'S BAPTISM

### C. SCRIPTURAL TESTIMONY

#### A. LEVITICAL WASHINGS -

RELATED TO CLEANSING FROM SIN (E.G., LEV. 14:8-9)

#### B. MESSIANIC PURIFICATION -

(E.G., EZEK. 36:25)

### II. HISTORICAL BACKGROUND -

#### PROSELYTE BAPTISM FOR

GENTILES

19

73

## ANSWER/INTERPRET

11

### EVIDENCE

### POSS. INFERENCES

ALSO - SCRIPTURAL

TESTIMONY/CANONICAL

CONTEXT (cf. MT. 3:7-10; LK. 3:7-14)

→ SINS OF HYPOCRISY

(CLEAVAGE BET. RELIGIOSITY AND ETHIC), RACISM (ARE

PEOPLE OF GOD AND BENE-

FIARIES OF MESSIAH

REG. OF PHYSICAL DESCEN-

DANCY FROM ABRAHAM)

(VS. SPIRITUAL)

→ NEED TO BE CLEANSED/

PURIFIED BEFORE CAN

MEET GOD/MESSIAH

③ CANONICAL CONTEXT

a. LEVITICAL WASHINGS

RELATED TO CLEANS<sup>2</sup> FROM SIN (E.G., LEV. 14:8-9)

b. MESSIANIC PURIF<sup>2</sup>

(CF. EZEK. 36:25)

④ HISTORICAL BACK-

GROUND/CONTEXT

BAPTISM PROBABLY

USED FOR GENTILE

PROSELYTES

(SEE ABOVE)

→ NO DIFFERENCE BET. JEWS

AND GENTILES - ALL MUST

BE BAPTIZED AND DEAR

WITH THEIR SINS TO

RECOGNIZE/RECEIVE THE

MESSIAH AND BECOME

MEMBERS OF HIS SPIRITUAL REGN



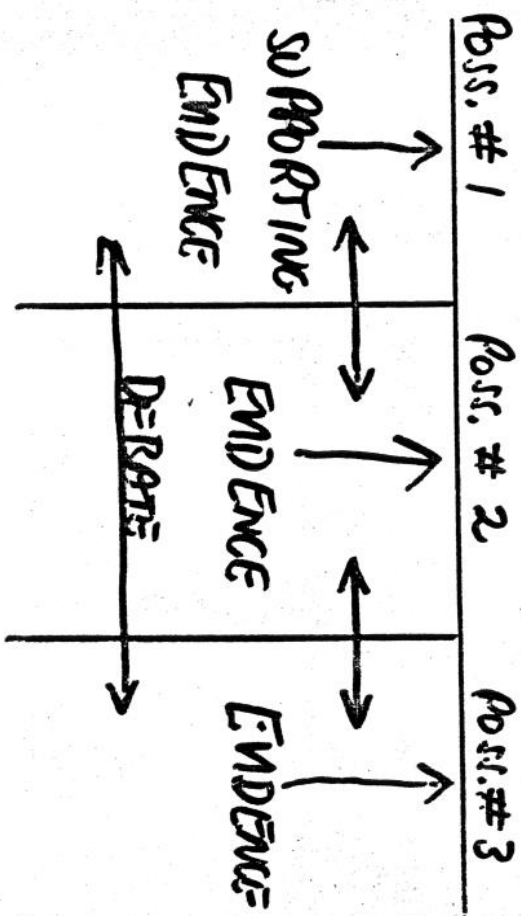
14

ANSWER (CONT.)

1h

3) SUMMARIZE MAIN POSSIBLE

ANSWERS WHICH EMERGE, IF THERE IS MORE THAN ONE POSSIBILITY, AND INDICATE THE EVIDENCE WHICH SEEMS TO SUPPORT EACH POSSIBILITY (ENGAGE IN SELF-DEBATE)



15

ANSWER (CONT.)

1i

4) WEIGH EVIDENCE SUPPORTING

EACH POSSIBLE ANSWER TO DETERMINE WHICH HAS THE PREPONDERANCE OF EVIDENCE IN ITS FAVOR - IF EVIDENCE IS INCONCLUSIVE, SUSPEND JUDGMENT.

CRITERIA:

- SIGNIFICANCE/VALUE OF EVIDENCE (HIERARCHY)
- RELATIVE CERTAINTY OF EVIDENCE
- AMOUNT OF EVIDENCE (LEAST SIGNIFICANT)

16 ANSWER (CONT)

1K

C. INTEGRATE ANSWERS TO Qs  
TO DETERMINE MEANING OF  
UNITS: VERSES, PARAGRAPHS,  
SEGMENTS, ETC. → RK - AS - WHAT -  
(SYNTHESIS)

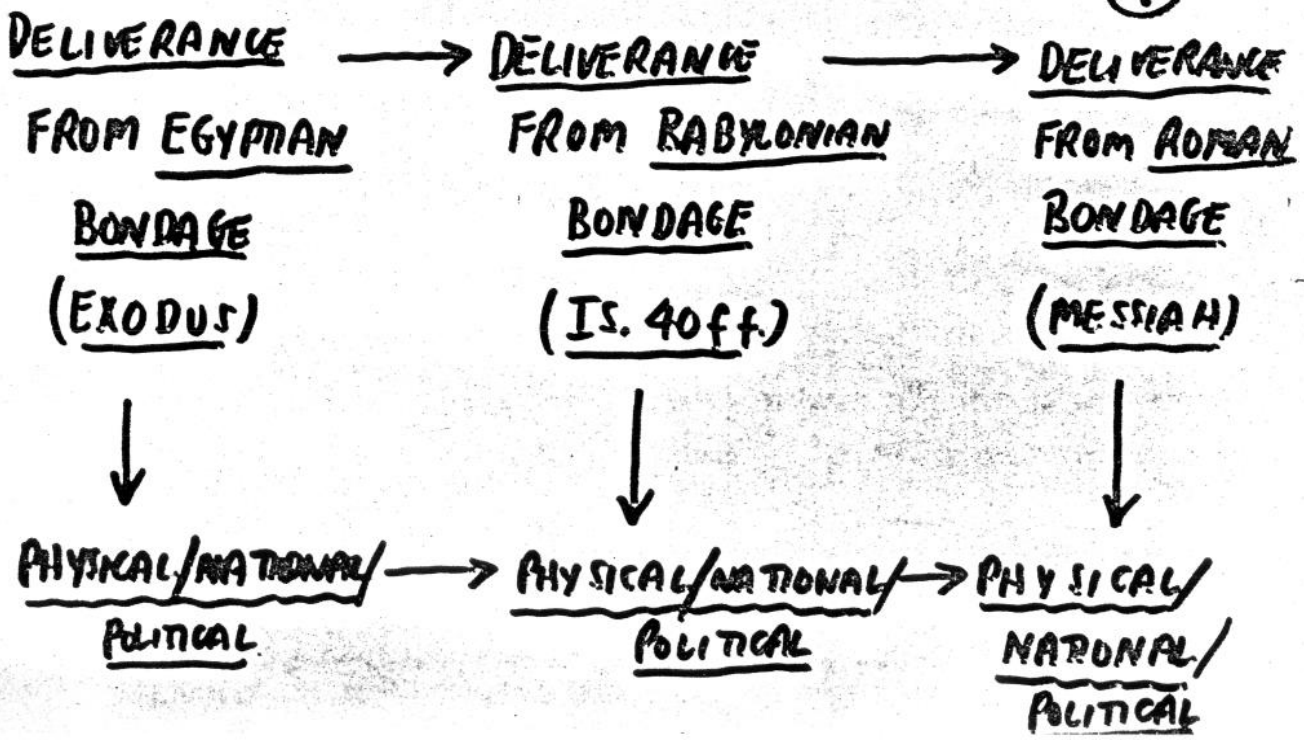
TECHNIQUES:

LISTS OF TRUNKS  
MAIN THEME  
PARAPHRASE  
OUT LINES  
ESSAY STATEMENTS  
ANSWER SURVEY Qs  
CHARTS  
ETC.

FALSE MESS. EXPECTATIONS -  
BASED ON PAST

17 17

(?)





# 18 JOHN'S PREPARATION ①m FOR MESSIAH & KINGDOM

FALSE MESS. EXPECT<sup>NS</sup>

VS

TRUE MESS. EXPECTATIONS

① VIEW OF KINGDOM:

VS

① SPIRITUAL VIEW:

- ZEALOTIC VIEW  
(POLITICAL)

- PHARISAIC VIEW

- APOCALYPTIC VIEW  
(ISRAEL VS ROME)

(ISRAEL VS ROME)

② FALSIACIES

VS

②

TRUTHS: (Lk. 11:20)

- NATIONALISTIC — UNIVERSALISM  
EXCLUSIVE (JEMS)

- RESTORATION OF — NON-POUNTE  
ISRAEL — POLITICAL RESTORATION  
ENTITY

19

FALSE

VS

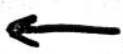
TRUE

IN A PREP<sup>NS</sup> - MESS. KINGDOM

②

- LEGASM — ANTI-LEGAS<sup>NS</sup>

- IMMEDIACY — GRADUAL<sup>NS</sup>  
SUDDENNESS (PARABLES-  
SEED)



CRUSE - SIN:

REPENTANCE —

MATERIALISM

FORGIVENESS - UNDER

NATIONAL PRIDE

(RULE OF GOD)

SELF-CENTRED-

(SEE JOHN'S)

NESS, WORKS-

ASCETISM)

RIGHTEOUSNESS.

BAPTISM W/

ETC.

HOLY SPIRIT

(RULE OF SATAN)

(CF. EUSTATH)

(NOT ROMAN TYRANNY)





(MK. AS PHONE)

(2) (83)

II

## PREPARATION/REALIZATION

PREP (1:2-13) → REAL (1:14 ff)

(FOR MINISTRY (MINISTRY OF JESUS) JESUS)

### QUESTIONS:

WHAT PREPARATIONS ARE

MADE FOR THE MINISTRY OF JESUS? (O)

AND WHAT IS THE MEANING OF EACH? (D)

HOW DO THEY PREPARE FOR WHAT

FOLLOWS? (M-D) HOW DOES WHAT

FOLLOWS FULFIL THE PREPARATION? (A-

D) WHY SUCH PREPARATION, HISTORI-

CALY AND LITERARILY? (R) WHAT

ARE THE FULL IMPLICATIONS OF THE

ANSWERS TO THESE QUESTIONS? (IMP)

III

## CAUSATION

(84) 3

PERSON OF CHRIST → PASSION-RES? OF

(CAUSE)

EFFECT (EFFECT)

NOTE RECURRING USE OF "SON OF

MAN" IN CONNECTION WITH

PASSION-RES? 8:31, 9:9, 9:12, 9:31,

10:33, 10:45. (ALSO IN PRECED? MATERIAL)

### QUESTIONS:

HOW DID JESUS' PERSON ISSUE IN

THIS PASSION-RES? (M-D) IN THIS

CONNECTION, WHAT IS MEANT BY

"SON OF MAN"? (D) WHY DID JESUS'

PERSON RESULT IN HIS PASSION-RES?

(R) WHY USE "SON OF MAN" IN

DESCRIBING THIS CAUSAL RELATION? (R  
IMPLICATIONS? (IMP)



MARK SURVEY

(85)

14

## V. RECURRENCE OF CONTRAST -

ACCEPTANCE OF CHRIST (VS)  
REJECTION, BELIEF (VS) UNBELIEF  
(REFERENCES)

### QUESTIONS:

WHAT ARE THE DIFFERENCES  
BET. THOSE WHO REJECT CHRIST  
AND THOSE WHO ACCEPT HIM? (D)  
WHY DID SOME REJECT AND  
OTHERS ACCEPT? (R) WHY ARE  
THE DIFFERENCES BET. THE  
TWO EMPHASIZED RECURRINGLY

MARK SURVEY

(86)

15

BY THE AUTHOR? (R) WHAT ARE  
THE VARIOUS INFERENCE WHICH  
MAY BE DRAWN FROM THE  
ANSWERS TO THESE QUESTIONS?  
(IMP)

## VI

### CLIMAX W/ CONTRAST

- INCLUDES

REC. OF CAUSATION (15:33-16:8)

### FOURFOLD CULMINATION

- A. DEATH OF JESUS (REJECTION/ 15: OPPOSITION)-24
- B. TEMPLE VEIL RENT (15:38-PASSION)
- C. CENTURION'S CONF. (15:39-PERSON/ PASSION)
- D. RESURRECTION (16:1-8-PERSON/PASSION)



QUESTIONS:

WHAT IS THE MEANING OF EACH OF THESE? (D) HOW DO THEY BRING TO A CULMINATION WHAT PRECEDES? (M-D) WHY THESE CLIMACTIC EMPHASES? (R) FULL IMPLICATIONS? (IMP)

COULD ADD:

HOW ARE THESE CLIMACTIC STRANDS RELATED TO EACH OTHER? (O) WHAT IS INVOLVED IN THESE RELATIONSHIPS? (D) WHY DO THEY EXIST? (R)

## III.

## RECURRENT W/CAUSE

-150

(88)

## A

PERSON OF JESUS

(1:14-8:30)

EXPLICIT AND IMPLICIT: 1:14-15,

1:17, 1:22, 1:24, 1:34, 2:19, 2:12,

2:17, 2:19, 2:22, 2:28, 3:11, 3:13-15, 3:27, 3:28-30, ETC. - ETP. 8:27-30.

QUESTIONS:

WHAT IS MEANT BY THE IDENTIFICATION OF JESUS AS THE CHRIST? (D) HOW DO THE MATERIALS OF 1:14-8:30 EMPHASIZE AND ESTABLISH THE IDENTITY OF JESUS? (M-D) HOW DO THEY ILLUMINATE THE MEANING OF "CHRIST"? (M-D) WHY THE RECUR-

EMPHASIS ON JESUS' PERSON? (R) <sup>(89)</sup> [4]  
WHY EMPHASIZE HIS PERSON  
FIRST? (R) WHAT CAN BE INFERRED  
FROM THE ANSWERS TO THESE Qs? (mg)

③ PASSION-RES<sup>n</sup> OF JESUS (8:31 ff.)  
SEEN IN THREEFOLD ANNOUNCMENT.  
OF CROSS (8:31-33, 9:30-32; 10:  
32-34) AND PASSION WEEK  
NARRATIVE (11:1 ff.). ALSO  
IMPLICATIONS FOR DISCIPLES:  
8:34-9:1, 9:33-37, 10:23-45, ETC.

### QUESTIONS:

WHAT IS THE MEANING OF THE  
EMPHASIS IN THIS PORTION OF JESUS'

MINISTRY? (D) WHY AND HOW <sup>(90)</sup> &  
DID JESUS DIE? (R-m) WHY THE  
RECURRING EMPHASIS ON HIS  
PASSION-RES<sup>n</sup>? (R) WHAT IS  
INVOLVED FOR HIS DISCIPLES? (D)  
WHY MUST JESUS' DISCIPLES TAKE  
UP THEIR CROSS AND FOLLOW HIM?  
(R) WHY THE RECUR<sup>n</sup> EMPHASIS  
ON JESUS' PASSION-RES<sup>n</sup> FOR  
HIS DISCIPLES? (R) WHAT ARE  
THE IMPLICATIONS OF THE ANSWERS  
TO THE QUESTIONS? (mr)



MLK - AS-WHOLE

91 7

**STRATEGIC AREAS**

(REASONS)

- ① 1:1, 1:14-15, 1:16-17 - GEN. STATEMENTS, WHICH ARE PARTIALLY CLARIFIED IN REST OF BOOK.

- ② 8:27-9:1 - REPRESENTS TWO MAJOR MOTIFS OF J'S MINISTRY: IDENTITY AND PASSION-RES. - ALSO IMPLIES FOR DISCIPLES (CAUSATION)

- ③ 10:45- SUFFERING SERVANT MOTIF: J. & DISCIPLES (CAUSATION)

- ④ 15:37-39, 16:1-8 - CLIMACTIC ELEMENTS, CONTRAST

MARK 1:14-45

26

KING <sup>th</sup> AT HAND	FISHERS OF MEN	MARK 1:14-45					
		SYM. TANG. & EXORC <sup>ism</sup>	SIMON'S MOTHER- IN-LAW HEALED	SUNSET HEALINGS	SUNRISE PRAYER	TALKA- TIVE LEPER	
14 - 15	16 - 20	21 - 28	29 - 31	32 - 34	35 - 39	40 - 45	
BEG <sup>ns</sup> OF MIN.	CALLS FIRST DISC.	TEACHING & HEALING & EXORCISM; PROPH.					

TWO TYPES OF PRIMARY LAWS:

- ① RECURRENCE OF VERTICAL LAWS (INTRAPARAGRAPHICAL)
- ② HORIZONTAL LAWS (INTERPARAGRAPHICAL)



(SUPPLEMENT)

# FURTHER PARTICULARS

(CF. I)

## I) PART<sup>N</sup> W/ SUBSTANTIATION

1:14-15 (GENL) < K. OF GOD

↓ GOSPEL-BELIEVE

1:16 ff. (PARTICULARS)

QUESTIONS: (ALSO RELATED TO BK-AS-WHOLE)

WHAT IS MEANT BY THE GENL. STATEMENT, ESP. "THE K. OF GOD" "BELIEVE," AND "THE GOSPEL?" (D)

WHAT IS THE MEANING OF EACH OF THE PARTICULARS WHICH FOLLOW

(D) HOW DO THEY SPECIFY THE GENL. STATEMENT? (M-D) HOW ARE THE GENL. STATEMENT AND THE PARTICULARS MUTUALLY ILLUMINATING? (M-D) WHY SUCH PART<sup>N</sup>? (R)

HOW DO THE PARTICULARS SUBSTANTIATE THE MOTIFS OF THE KING. OF GOD AND THE GOSPEL (M-D) WHY SUCH SUBST<sup>N</sup>? (R) IMPLICATIONS? (MR)

MARK 1:14-45

93 Da

I [RECURRENT] - OF

[PLACE (GALILEE)] AND

[PERSONS] (COMMON

PEOPLE) (REFS.) - NO REF.  
LEADERS -  
VS. 2:1-3:6!

2s - WHERE IS GALILEE,

AND WHAT WAS THE

CHARACTER OF ITS

PEOPLE? (L-D) WHY

DID MARK BEGIN

1:14-45 (CONT.)

94 2

BY DESCRIBING IT'S

MINISTRY TO THE COMMON

PEOPLE OF GALILEE? (R)

IMPLICATIONS? (IMP)



1:14-45 (cont.)

95

3

II

## RECURRENCE OF

CAUSATION → CLIMAX

JESUS' ACTIONS (incl. Resurrex) →

REACTIONS (RESPONSES),

ESP. GROWING POPULA-

RITY, CLIMAXING IN

1:45 (BOTH WITHIN AND

BET. PARAGRAPHS) -

EMPHASIS ON AUTORITY

1:14-45 (cont.)

96

4

Qs - WHAT WERE THE ACTIONS  
OF J. AND WHAT WAS THE  
SIGNIFICANCE OF EACH?  
WHY DID HE PERFORM  
THEM AT THE BEGINNING  
OF HIS MINISTRY? WHY  
WAS INVOLVED IN THE  
RESPONSES TO HIS ACTIONS  
WHY THESE RESPONSES?



1:14-45 (cont.)

(47)

(5)

WHY THE RECURRING  
EMPHASIS ON J'S ACTIONS  
AND THE RESULTING  
RESPONSES? HOW DID  
THESE RESPONSES RESULT  
IN A GROWING POPULARITY  
AMONG IN 1:45?  
WHY SUCH A СИМВОЛ  
EMPHASIS? IMPLIC<sup>NS</sup>?

1:14-45 (cont.)

(48)

(6)

III

PIVOT (?)

(1:35-39)

Q- WHAT IS INVOLVED IN  
THESE PIVOTAL EVENTS? HOW  
ARE THE EVENTS PIVOTAL?  
WHY DID THEY OCCUR? WHY  
RECORDED? WHY IS  
PRAYER INVOLVED?  
IMPLICATIONS?

1:14-45 (cont)

(99) (7)

M. ARNOLD: "HOW JESUS

TOOK GALILEE BY

STORM!"

STRATEGIC AREAS:

① 1:14-15 - GENL. STATEMENT.

1:17 -

② 1:22, 27-28 - REPRESENT AUTHORITY

RITUAL ACTION & RESPONSE

③ 1:38-39 - PIVOT

④ 1:45 - CLIMAX

(100)

TWO KINDS OF PRIMARY LAWS

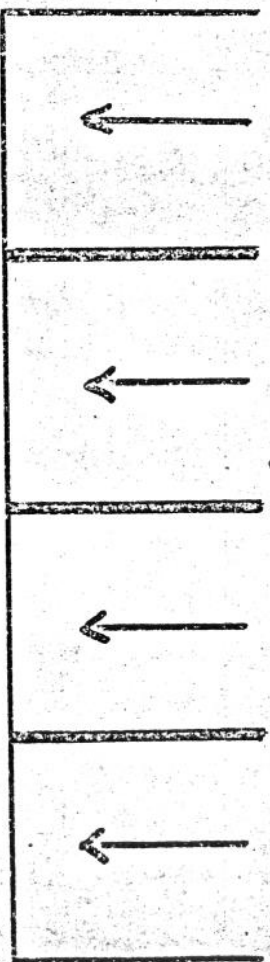
OPERATIVE IN ANY UNIT AS A WHOLE (BY FAR)

① LAWS WITHIN INDIVIDUAL PARTS

(E.G. PARAGRAPHS) WHICH RECUR

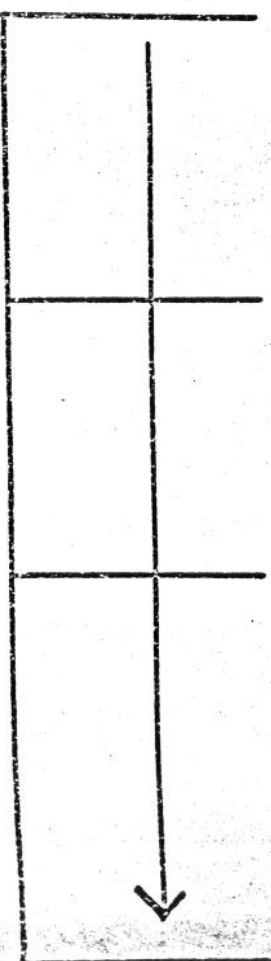
THROUGHOUT THE UNIT (RECURRENT

OF \_\_\_\_\_) - VERTICAL



② LAWS BETWEEN PARTS OF UNIT -

HORIZONTAL - E.G. CLIMAX





Mk. 2:1-3:6

(101)

119

## TWO TYPES OF CAUSATION:

- ① NECESSARY CAUSATION - ESSENTIAL FOR PRODUCING EFFECT, BUT DOES NOT ADEQUATELY ACCOUNT FOR EFFECT

- ② SUFFICIENT CAUSATION - INCLUDES ALL THAT IS NECESSARY TO PRODUCE EFFECT

SOMETIMES IT IS WISE TO DISTINGUISH BET. THEM!

Mk. 2:1-3:6

(102)

120

## STRUCTURE → Qs

### I. RECURRENCE OF PREP?/RENU?

(REC. OF CAUSATION?)

(ACT OF)

2:1-12 - JESUS FORGIVES

RESIGN-  
THE RUTH

PARALYTIC

2:13-17 - J. EATS WITH TAX

COLLECTORS & SINNERS

2:18-22 - J'S DISCIPLES DO

NOT FAIT (vs. those of JHM?)

PHARISEES)

2:23-28 - J'S DISCIPLES PLUCK

GRAIN ON SABBATH

SAME

3:1-6 - JESUS HEALS WITHERED

HAND - SABBATH



Mk. 2:1-12 - PARAGRAPHS

1b1

STRUCTURE

I. OCCASION FOR EVENT (1-4)  
(PREP)

II. EVENT PROPER (5-12a) (OR-11)

JESUS' ACTION(S)

↓ (CAUSATION)

SCARER'S RESPONSE - (6-7)

Qs & ACCUSATION/CHARGE  
↓ (CAUSATION)

JESUS' REACTION - (8-11)

Q → STATEMENT (CONTRAST) -

ACTION (CAUSATION) (IMP 3)

III. OUTCOME OF EVENT - (12)

THEIR (CAUSATION)  
THEIR (CAUSATION)

Question

Mk. 2:1-3:6

(CONT.)

WHAT IS INVOLVED IN EACH  
OF THESE OCCASIONS? (D)

HOW DOES EACH SET THE STAGE  
FOR WHAT FOLLOWS? (M-D) WHY  
ARE THESE PREPARATORY

OCCASIONS EMPHASIZED BY  
THE AUTHOR? (R) WHAT ARE  
THE FULL IMPLICATIONS OF  
ANSWERS? (IMP)

(FOR REPRIZATION, NOT FLG.)

MATERIAL-LITERARY  
REALIZATION!

Mk. 2:1-3:6 (cont.)

(105) ③

# I. RECURRENCE OF INTERROG?

(STRUCTURE OF REALIZATION)

① QUESTIONS (2:7, 16, 18, 24, 3:4)

① KIND OF Q - WHY? (ALSO - REG. OPPOSITELY)

② IDENTITY OF QUESTIONERS

2:6 - SOME - SCRIBES

2:16 - SCRIBES OF PHARISEES

2:18 - (PEOPLE)

2:24 - PHARISEES

3:4 - JESUS (CONTRAST)

(NOTE EMPHASIS ON RELIGIOUS

LEADERS)

2:1-3:6 (cont.)

(106) ④

## QUESTIONS:

WHAT IS INVOLVED IN EACH OF THE Qs RAISED? (D) WHO WERE THE SCRIBES AND PHARISEES? (ID-D) WHY DID THE SCRIBES, PHARISEES, OR PEOPLE RAISE EACH Q IN LIGHT OF OCCASION INVOLVED? (R) WHY ARE SUCH Qs EMPHASIZED BY THE AUTHOR? WHY RECURRENTLY? (R) INFERENCEs FROM ANSWERS TO THESE Qs? (IM)



2:1-3:6 (cont.)

(107) (5)

(B) ANSWERS TO Qs - AND NATURE

OF ANSWERS (EXCEPT 3:1-6)

JESUS RESPONDS BY MAKING  
CLAIMS ABOUT HIMSELF (ESSEN-  
TIALY MESSIANIC)

2:16 - SON OF MAN - HAS AUTHORITY  
TO FORGIVE SINS

2:17 - PHYSICIAN - CAME TO  
HEAL SICK

2:19, 21-22 - RIDEGROOM - DESER-  
MINES QUACTIONS  
- NEW BATCH/GARMENT  
- NEW WINE/WINESKINS

2:28 - SON OF MAN - LOAD OF CARBONS

2:1-3:6 (cont.)

(108) (6)

QUESTIONS:

WHAT IS THE MEANING OF  
EACH OF JESUS' RESPONSES? (D)  
HOW DOES J. RESPOND TO  
THE Q RAISED IN EACH CASE? (M-D)  
WHY DOES J. REPLY AS HE  
DOES? (R) WHY THE RECURRING  
EMPHASIS UPON HIMSELF? (R)  
WHY DOES THE AUTHOR EMPHASIS  
THESE RESPONSES? (R)  
FULL IMPLICATIONS? (IMP)



2:1-3:6 (Cont)

(109)

(7)

### III. RECURRENT OF CONTRAST-

JESUS VS RELIGIOUS LEADERS  
(INC. J'S Q VS. OTHER Qs -  
AND JS ANSWER - 3:1-6)

QUESTIONS:

(SEE OTHER INVOLVED)

WHAT WERE THE MAJOR DIFFER-  
ENCES BET. J. AND THE REL.  
LEADERS, AND WHAT DO THEY MEAN? (6-9)  
WHY DID THESE RECURRENT  
DIFFERENCES EXIST? (R) WHY  
EMPHASIZED? (R) FOR  
IMPLICATIONS OF ANSWERS TO  
Qs? (imp)

### IV. CLIMAX

2:1-3:6 (CONT.)

(110)

(8)

3:1-6, BUT ESP. NOT TO DESTROY  
JESUS (3:6)

2:6 - QUESTIONED J'S ACTION  
IN THEIR HEARTS

2:16 - ASK DISCIPLES ABOUT

J'S ACTIONS

2:18, 24 - ASK JESUS ABOUT

DISCIPLES' ACTIONS



2:2, 6 - WHICH TO ACCUSE JESUS -

NOT TO DESTROY JESUS

2:1-3:6 (cont.)

(III)

(2)

QUESTIONS:

How do the OCCASIONS, QUESTIONS,  
AND RESPONSES RESULT IN THE  
CULMINATING PLOT TO DESTROY  
JESUS? (M-D) WHY THE DECISION  
TO DESTROY J.? (R) WHY TRACE  
THIS CLIMATIC MOVEMENT? (R)  
WHY HERE? (R) Full Imp-? (M)

NOTE: BOTH RECURRENCE OF VERBS.

STRUCTURE, & HORIZONS.

STRUCTURE:

STRATEGIC AREAS (GIVE REASONS)

2:1-20; 2:27; 3:1-6, ESP. 3:6

2:1-3:6 (cont.)

(IV)

(3)

STRATEGIC AREAS:

- ① 2:21-22 - NEW WINE - NEW  
WINE SKINS (REPRESENTATIVE  
AREA - OF REC<sup>d</sup> CONFLICT -  
CONTRAST - ALSO INTERROGATION
- ② 3:1-6 - PLOT TO DESTROY  
JESUS - DIRECTLY RELATED  
TO CLIMAX (ESP. V. 6)



I. QUL STOD - BASED ON INFERENCEAL REASON:

- A. ONLY GOD CAN FORGIVE SINS
- B. YOU ARE NOT GOD (DIVINE)
- C. ∴ YOU CANNOT FORGIVE SINS, AND TO SAY TO DO SO IS AN INSULT A CHALLENGE GOD

II. ANSWER

- A. DOES NOT NEGATE A SUPPOSITION THAT ONLY GOD CAN FORGIVE SINS
- B. DEMONSTRATES APPLYING TO FORGIVENESS BY HEARING THE PARABLE: HANGERS TO SAY → BASIC TO SAY:

↓ (A FORGIVENESS)  
CLAIM DIVINE, NO SINNERS SOURCE  
MAN - HAVING AUTHORITY TO FORGIVE SINS:

I. QUESTION

TYPE: PERSON DETRIMENTS PRACTICE!

A. ERROREOUS CONCEPT OF HOLINESS:

- CEREMONIAL (PHARISAEANS)  
- DEFENSIVE (PHARISES SEPARATISTS)

ERROREOUS CONCEPT OF PEOPLE OF GOD - POLITICAL. (cf. LEV)

(YOU CLAIM TO BE HOLY ∴ DO NOT ASSOCIATE WITH UNCLEAN/TMPORAL PEOPLE)

II. ANSWER

- A. DIFF. CONCEPT OF HOLINESS
  - SPIRITUAL, NOT CEREMONIAL (INTERNAL)
  - REDEMPTIVE
- B. SPIRITUAL CONCEPT - PEOPLE OF GOD (vs. Political)

CLAIM: HOLINESS - CAME TO HEAL THE NICK!  
(I AM A PHYSICIAN ∴ I MUST ASSOCIATE WITH THOSE WHO NEED HEALING/SALVAGE)



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INFERENTIAL REASONING

I. SCRIBES OF PHARISEES - QUESTION

- A. HOLINESS REQUIRES CEREMONIAL CLEANNESS
  - B. ONE WHO EATS W/ TAX COLLECTORS AND SINNERS, AS DID JESUS, BECOMES CEREMONIALLY UNCLEAN
  - C. ∴ JESUS IS NOT A HOLY PERSON
  - D. THE MESSIAH IS A HOLY PERSON
  - E. ∴ JESUS IS NOT THE MESSIAH
- ↓
- WHY THEN DOES JESUS, WHO CLAIMS TO BE THE RIGHTEOUS SON OF MAN (MESSIAH), EAT W/ TAX COLLECTORS AND SINNERS?

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[12]

I. QUESTION - LEGALISM/ RITUALISM

APPROACH → FASTING (TRANSMON OF ELDERS)

II. ANSWER

- A. SPIRITUAL APPROACH
- B. MESSIANIC APPROACH

OPTION - PAIDEGNEIA - BY REASONS

DETERMINES WHETHER

FASTING SHOULD BE OBSERVED

{ - NEW COAT/ GARMENTS  
- NEW WINESKINS FOR NEW WINE

(BRINGING NEW ORDER WHICH IS REQUIRED)

NEW AGE! - ESCHATO.

I. **QUESTION** - LEGAL/ETHICAL/SECURITY

APPROACH

II. **ANSWER** -

A. SCIENTIFIC/ETHICAL APPROACH -  
NOT ABSOLUTE

B. HUMANITARIAN/ETHICAL  
APPROACH

C. MEDICAL APPROACH

**CLAIM** - MEDICAL VIEW OF MAN -

LOOK UP SABOTAGE!

I. **PROBLEM** (OCCASION)

(A) MOTIVE OF RES. LEADERS

(B) LEGAL/ETHICAL VIEW OF RES. LEADERS

II. **THEIR 'ACTION - QUESTION'**

PERSONAL/HUMANITARIAN/ETHICAL  
APPROACH:

NOT WORK/NO WORK - NOT -  
GOOD/NO GOOD - SAME VIEW/NO

III. **RESPONSE** -

THEIR 'REACTION' - THEIR OWN REACTION  
(CANDID/SELFISH/NOBS)  
- ANGER, DISGRACE, WAR,

REMARKS:

V. **REACTION** - NOT TO KILL (PARALLEL/HEROIC)



STRUCTURE

① OCCASION - PREFACE/CAUSATION? (3:1-3)

② PLACE - SYNAGOGUE

③ PERSONS - JESUS & MAN WHO THREDED MAND

④ REACTIONS

- WHO - THEY (PHARISES - EX. 2:24; 3:6)

- WHEN - SABBATH

- WHAT/ACTION - WHAT?

- WHY/CAUSATION - SO THAT - ACCUSE HIM

⑤ ACTION OF JESUS - SAYS TO MAN, "COME HERE"

⑥ INTERPRETATION - (3:4)

⑦ JESUS' QUESTION - LAWFUL ON SABBATH  
TO DO GOOD/HARM, SAVE LIFE OR KILL?

⑧ PHAR.'S REACTION - SILENCE - NO ANSWER

⑨ JESUS' REACTION - (3:5)

⑩ ANGER/REPHRASE - DIRECT  
⑪ REACTION - HARDENED OF HEART (CARPENTER'S PERSONS)

⑫ HEALING

⑬ PHAR.'S REACTION - (3:6)

COUNSEL W/ THE ROMANS CONCERNING  
HOW TO DESTROY JESUS



REVEALS A RADICAL  
CONFLICT BETWEEN  
JESUS AND THE RELIGIOUS  
LEADERS OF HIS DAY  
AS TO BASIC RELIGIOUS  
OUTLOOK, E.S. IN RELATION  
TO MOSAIC LAW & TRADI-  
TION (AND MESSIANIC  
MESSIANIC KINGDOM)

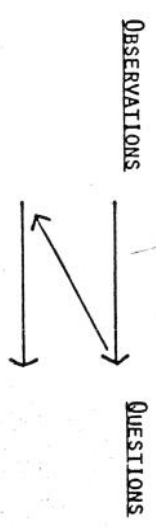
DETAILED OBSERVATION

1. USE CLAUSE AS UNIT FOR OBSERVATION.
2. COPY TEXT WITH VERSE REFERENCE.
3. GROUP CLOSELY RELATED OBSERVATIONS--AVOID OVER-GROUPING.
4. CONTRAST WHAT IS THERE TO WHAT MIGHT BE THERE BUT IS NOT.
5. LOOK FOR RELATIONS TO CONTEXT. (SEGMENT)
6. ENGAGE ONLY IN OBSERVATION, WHICH INCLUDES MINIMAL/SELF-EVIDENT INTERPRETATION--IF THERE ARE VARIOUS OPTIONS AND THEY ARE KNOWN, THEY MAY BE INDICATED.
7. COMMENT ON THE TEXT.
8. USE MARGINAL READING--NOTE TEXTUAL PROBLEMS WHEN PRESENT.
9. IF POSSIBLE, USE BOTH TRANSLATION AND ORIGINAL LANGUAGE FOR ROOT AND INFLECTION. (ALSO SYNTAX)

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DETAILED OBSERVATION

10. NUMBER OBSERVATIONS AND GIVE CORRESPONDING NUMBERS TO INTERPRETATIVE QUESTIONS BASED ON THEM.
11. INCLUDE ANALYSIS: GRAMMATICAL, STRUCTURAL, AND LOGICAL. DO GRAMMATICAL ANALYSIS ONLY WHEN NECESSARY AND DO NOT LIMIT OBSERVATIONS TO GRAMMATICAL ANALYSIS.
12. FOCUS ONLY ON THE PASSAGE AT HAND. (WITHIN SEGMENT)
13. ASK INTERPRETIVE QUESTIONS IMMEDIATELY AFTER A GROUP OF OBSERVATIONS HAVE BEEN MADE.



14. TRY TO VARY BOTH OBSERVATIONS AND QUESTIONS.
15. IDENTIFY KIND OF TERM WHEN NECESSARY/POSSIBLE (LITERAL/FIGURATIVE). IF UNKNOWN, INQUIRE ABOUT KIND OF TERM.

2

6"

the outcome of the blaspheming, namely, which are mentioned; and second, as to over against other possible objects pheming, namely, the Holy Spirit, as first, as to the object of the blaspheming, as to the object of the blasphemy. The major contrast seems to be twofold: on the person ("whoever blasphemes"), form in v. 29a is verbal and focuses phemes") and adds "all sins," and the and focuses on the act ("whatever blasphemes" is used in both cases, although the form in v. 28 is nominal "blasphemes" is used in both cases, Nor does it necessarily involve the essential act itself, since a form of of men" (v. 28), and "whoever" (v. 29), both seem to be universal/general: "sons difference between participants, since contrast does not seem to involve a suggest contrast rather than allo. The form of blaspheming indicates particularization. "But" (de) also is used to the movement from "all sins" and "what- ever blasphemes" of v. 29 to a specific form of blaspheming indicates particularization. "But" (de) also is used to suggest contrast rather than allo. The contrast does not seem to involve a difference between participants, since both seem to be universal/general: "sons of men" (v. 28), and "whoever" (v. 29), Nor does it necessarily involve the essential act itself, since a form of "blasphemes" is used in both cases, although the form in v. 28 is nominal and focuses on the act ("whatever blasphemes" is used in both cases, phemes") and adds "all sins," and the form in v. 29a is verbal and focuses on the person ("whoever blasphemes"), The major contrast seems to be twofold: first, as to the object of the blaspheming, namely, the Holy Spirit, as over against other possible objects which are mentioned; and second, as to the outcome of the blaspheming, namely,

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1. v. 29a--"but whoever blasphemes against the Holy Spirit never has forgiveness. . . ." (GRK.)

DETAILED QUESTIONS

1. What is involved in the particularization? (D) Why does J. use the particularization? (R) Why does the writer include it? (R)
- What is meant by de? allo? (D) Why does the writer use the former to indicate contrast rather than the latter? (R) What is meant by the fact that the contrast does not seem to entail the participants?
- the essential act itself? (D) Why are these not included in the contrast and therefore in the statement of v. 29a? (R) What is meant by the nominal use of "blasphemes" and the focus of the acts in v. 28? (D) What is involved in the verbal use and the focus on the person/actor in v. 29a? (D) Why does J. shift from one to the other? (R) What are the differences between blasphemies against other objects and blaspheming against the Holy Spirit? (D) Why is the possible outcome of the former forgiveness, whereas the outcome of the latter is no forgiveness? (R) Why is the difference in outcomes emphasized? (R) What is meant by relating the forgiveness in v. 28 to acts, and relating the absence of forgiveness in v. 29a to the doer? (D) Why is this distinction made? (R) How is it related, if it is, to the differing outcomes? (D) If a relationship exists, what does it mean? (D) Why is it here, if it is? (R) What are the full implications of the answers to



2. v. 29a--". . . whoever blasphemes against the Holy Spirit . . . (GRK.)

c. "whoever" (hos) is an indefinite pronoun and is inclusive. It is used in contrast to a limited or restricted word, such as "some."

b. "blasphemes" (blasphemes) has the root "blaspheme" (blasphemo). In the English the verb is in the present tense. It is in the aorist tense and the subjunctive mood in the Grk. It is used in a construction in combination with egon. The mood in the English is unclear.

v. 28 the forgiveness relates to the acts, whereas in v. 29a the absence of forgiveness relates to the deed. The relation, if any, between acts in v. 28 and deed in v. 29a, and forgiveness in the former case and no forgiveness in the latter case is not clear.

3. v. 29a--". . . never has forgiveness. . . (GRK.)

"Never" seems to be an absolute word and focuses, along with the rest of the expression, on the deed rather than the deed. In the Greek the expression reads literally, "has not forgiveness unto the age." This is an unusual way of expressing "never." The "has not forgiveness" is in the present tense but is in contrast to "is not forgiven." "Have" (echo) is used with the noun "forgiveness" (aphesis) rather than using a verb for "forgiveness" in

c. "against the Holy Spirit" (eis to pneuma to hagio). The object of the blaspheming is singled out as "Spirit." He is described as "Holy." Both are capitalized. The designation "Holy" and the use of capitals not only suggests character (holy vs. unholy) but also identity (divine Spirit). The construction is used to indicate the object of the blaspheming, rather than using a direct object of the verb.

d. Who is included in the "whoever"? (Id) Why is the inclusive indefinite pronoun used instead of a restrictive word, such as "some"? (R) (Could ask implicative question after every individual group of questions.)

b. What is meant by "blaspheme" (blasphemo)? (D) What are the possible meanings of the aorist tense, and which is involved here? (D) What is meant by the present tense in English? (D) What is the meaning of the subjunctive mood in the Greek and its use in combination with egon? (D) What is the mood in the English? (D) What does it mean, especially in relation to the Greek? (D) Why is the Greek subjunctive used in an ean construction? (R)

these questions? (Imp)

d. What is involved in "forgiveness"? (D) What conditions need to be met to experience forgiveness? (D) Why does one who blasphemes against the Holy Spirit "never" have forgiveness? (R) What is meant by "unto the age"? (D) Why is such an expression used to indicate that the blasphemer against the Holy Spirit never has forgiveness? (R) What is involved in the use of the present tense here? (D) Why not say "is not forgiven" in parallel with v. 28? (R) Why not use the future tense? (R) What are the full implications of the answers to these questions? (Imp.)

c. What is meant by "Spirit"? "Holy"? "Holy Spirit"? (D) What is the role of the Holy Spirit? (D) What is meant by the use of "against" (eis) the Holy Spirit? (D) Why such use rather than making the Holy Spirit the direct object of the verb? (R) What is involved in "blaspheming against the Holy Spirit"? (D) When does such blaspheming occur? (T) Why does Jesus call attention to blaspheming against the Holy Spirit? (R) Why here? (R) Why in relation to "whoever"? (R) What are the full implications of the answers to these questions?



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the present tense. The present tense is used instead of the future tense "never will be forgiven," which would correspond more with the verbal form "will be forgiven" (aphetheset) in v. 28.

## ANALYSIS

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### I. DEFINITION (THE AMERICAN COLLEGE DICTIONARY)

- "1. THE SEPARATION OF A WHOLE . . . INTO ITS CONSTITUENT ELEMENTS (OPPOSED TO SYNTHESIS),
2. THIS PROCESS AS A METHOD OF STUDYING THE NATURE OF A THING OR OF DETERMINING ITS ESSENTIAL FEATURES . . ."

### II. KINDS OF ANALYSIS

- A. GRAMMATICAL ANALYSIS (INFLECTION, SYNTAX)
  - B. STRUCTURAL ANALYSIS (RELATIONSHIPS - LAWS OF STRUCTURE)
  - C. LOGICAL ANALYSIS (RATIONAL FUNCTION)
- (THESE KINDS OF ANALYSIS ARE SOMETIMES RELATED - AT TIMES UNRELATED)

### III. STEPS IN ANALYSIS

(ESP. LOGICAL ANALYSIS)

- A. IDENTIFY THE COMPONENTS OF A UNIT
- B. DETERMINE THE ESSENCE OF EACH COMPONENT
- C. DISCOVER A LABEL WHICH INDICATES THE ESSENCE OF THE COMPONENT

## IV. EXAMPLES OF ANALYTICAL LABELS

NOTE: THERE IS AN OVERLAPPING OF THE VARIOUS KINDS  
(CATEGORIES) OF LABELS: ALSO - SOME ARE OBSERVATIONAL,  
AND OTHERS ARE INTERPRETIVE

A. GRAMMATICAL LABELS - (Cf. DANA & MANTLEY, A MANUAL  
GRAMMAR OF THE GREEK NEW TESTAMENT)

COMMAND, ENTREATY, DIRECT ADDRESS, POSSESSION/OWNERSHIP,  
SOURCE/ORIGIN, CONTENT, APPPOSITION/ELABORATION,  
SEPARATION, PLACE/SPHERE/LOCALE/AREA, MEANS, CAUSE,  
MANNER, MEASURE, REFERENCE, EXCLAMATION, APPELLATION,  
ASSOCIATION, AGENCY/MEANS, PURPOSE/GOAL, ENTRANCE,  
POSITION, MOTION/DIRECTION, OPPOSITION, SEQUENCE,  
CHANGE, QUALITY, STATE OF BEING, EMPHASIS, INDEFINITE,  
INTENSIVE, PROHIBITION, COMPLETE, PERMISSIVE,  
RECIPROCAL, ACTIVE, PASSIVE, REFLEXIVE, DECLARATIVE,  
POTENTIAL, DELIBERATIVE, HORRATORY, LINEAR, PUNCTILIAR,  
PROGRESSIVE, CUSTOMARY, STATIC, TENDENTIAL, ITERATIVE,  
INCEPTIVE, PREDICTIVE, TELIC, CONDITIONAL, ASCRIPTIVE,  
RESTRICTIVE, NON-RESTRICTIVE, ANTECEDENT, SIMULTANEOUS,  
SUBSEQUENT, CONCESSION, CONTRARY TO FACT, INDIRECT  
STATEMENT, ETC.

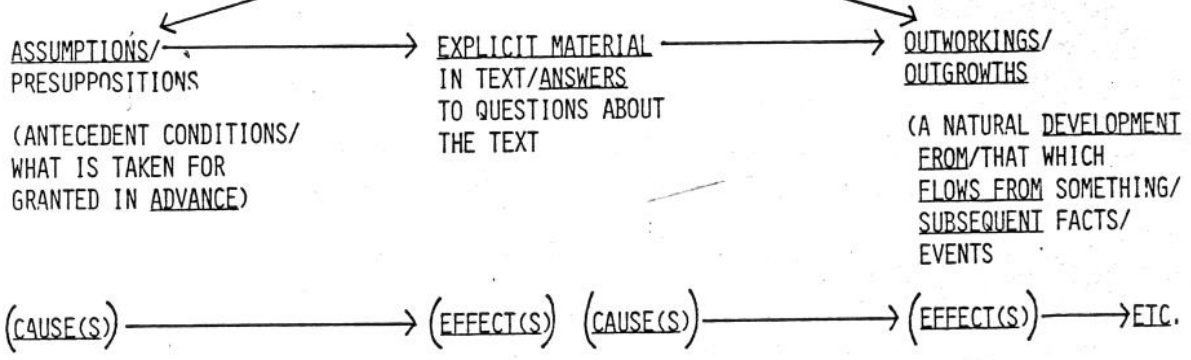
## B. STRUCTURAL LABELS

COMPARISON, CONTRAST, RECURRENCE, CLIMAX, PIVOT,  
INTERCHANGE, PARTICULARIZATION (GEN→PART.),  
GENERALIZATION (PART→GEN.), CAUSATION (CAUSE→EFFECT),  
SUBSTANTIATION (EFFECT→CAUSE), INSTRUMENTATION  
(MEANS→END/END→MEANS), PREPARATION/REALIZATION,  
SUMMARIZATION, INTERROGATION (QUESTION/PROBLEM→ANSWER/  
SOLUTION)

## C. LOGICAL LABELS

PRIORITY, PRE-EXISTENCE, INTIMACY, COMMUNAL/CORPORATE,  
INDIVIDUAL, FREQUENCY, SCOPE/UNIVERSAL, INCLUSIVENESS,  
EXCLUSIVENESS, DESTINY, NEGATIVE, POSITIVE, ESCHATOLOGICAL,  
RECIPIENT, BENEFACITOR, BENEFICIARY, CHARACTER, PERSONAL,  
IMPERSONAL, ASSERTION, CRISIS, PROCESS, AVOIDABLE,  
ETERNAL, ETC.

SIGNIFICANCE OF IMPLICATIONAL QUESTION  
(WHAT TEXT IMPLIES/WHAT ANSWERS  
TO QUESTIONS ABOUT TEXT IMPLY)



NOTE IMPORTANCE OF CAUSAL NEXUS!

METHOD IN THE LIMITED USE OF BIBLICAL LANGUAGES  
WITHOUT A FORMAL KNOWLEDGE OF THEM

1. ALPHABET

You will need to use and eventually learn the Hebrew and Greek alphabets. They can be found in beginning grammars in these languages.

2. LOCATION OF THE LEXICAL FORM

Two means are available for the location of forms which may be looked up in a lexicon:

(a) The Use of a Concordance.

(1) When using a concordance, the first step is to locate the word whose meaning is to be studied in the version on which the concordance is based, and then turn to the word in the concordance. For example, in using Young's Analytical Concordance to the Bible to find the meaning of "garments" in Psalms 22:18 (RSV), one must first find the equivalent in the King James Version, which happens to be the same word. Then one looks up this word in Young's Concordance.

(2) The next step is to locate the biblical reference in the concordance listings. One finds Ps. 22:18 listed under number 2, which is the Hebrew word for "cloak," "garment," "covering," i.e., beged. This is the form whose usage can be traced in the references listed under it in Young's Concordance. It is also the form which can be found in the lexicons discussed later.

(b) The Use of an Interlinear Text.

The interlinear text of the Old Testament is entitled The Interlinear Hebrew/Greek English Bible (four volumes) edited by Jay Green (Associated Publishers, Wilmington, Delaware, 1976). One of the New Testament interlinear texts is discussed below.

(1) Using the New Testament as an example, the first step in locating the lexical form of a word is to find the verse which one is interpreting in an interlinear Greek New Testament, such as The Interlinear Greek-English New Testament, edited by Alfred Marshall and based on the Nestle Greek Text. Then one needs to look for the English translation of the word in which one is interested. When one locates the translated word one will find directly above it the Greek equivalent which it translates. For example, if one wants to find the meaning of "sin" in I John 3:9, it is first necessary to locate the word "sin" in that verse. Having done that, one then looks directly above the word and finds the Greek equivalent, namely, hamartia.



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(2) Having located the Greek equivalent, it is then necessary to look up the word in an analytical lexicon. This procedure involves the same process by which words are found in an English dictionary, i.e., by the order of the letters of the alphabet of the word. Following this procedure, one finds hamartia on page 18 of The Analytical Greek Lexicon, published by Harper. (A Hebrew equivalent is The Analytical Hebrew and Chaldee Lexicon, published by Bagster). Two kinds of information may be learned from such a source: first, the lexical form which may be looked up in a regular lexicon; and second, the inflection of the word.

### 3. DEFINITION OF WORD AND USE OF INFLECTION

- (a) On the basis of locating the lexical form, one is then ready to look up the word in a regular lexicon. For example, one can look up bege (garment) in A Hebrew and English Lexicon of the Old Testament, by Brown, Driver, and Briggs, or one can look up hamartia (sin) in A Greek-English Lexicon of the New Testament and Other Early Christian Literature, by Arndt and Gingrich. One can also look up words in such word studies as Girdlestone's Synonyms of the Old Testament, Trench's Synonyms of the New Testament, and The Theological Dictionary of the New Testament, edited by Kittel, and others. (See Methodical Bible Study, pp. 140-141). These materials will enable one to discover information about etymology, comparative usage, synonyms, etc.
- (b) Information about the inflection may be used by looking up the particular inflection in the index of a good grammar, such as Gesenius' Hebrew Grammar, edited by Kautzsch, and Dana and Mantey, A Manual Grammar of the Greek New Testament. In such grammars one finds the various possible uses of an inflection and then tries to determine, on the basis of the word itself and of the context, the particular inflectional use involved in a given case and its interpretive significance. (For further help see Methodical Bible Study, Appendix B).

R. Traina

3:7-35

(132)

1

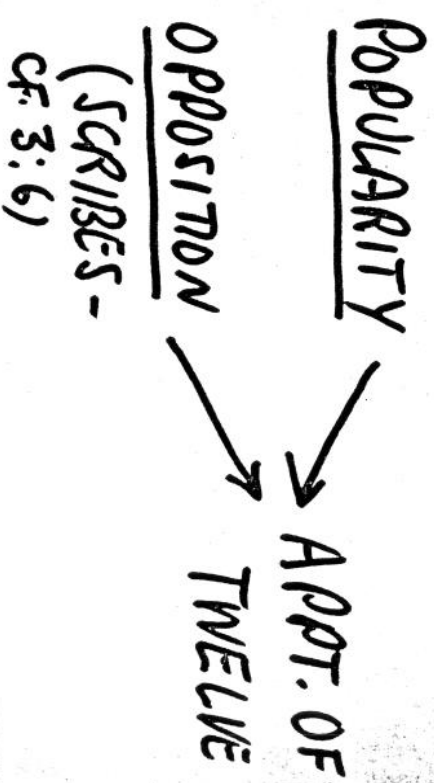
## I. CONTRAST-REC.

POPULARITY vs OPPOSITION

(SCRIBES, FRIENDS, FAMILY)

## II. REC. OF CAUSATION (?)

TWOFOLD  
CAUSE: EFFECT



①

## RESPONSES TO JESUS:

① Popularity (3:7-12) vs Deposition

(3:21 ff., esp. SCRIBES FROM JER<sup>m</sup>)

(3:21 ff.) (2)

FRIENDS (21), SCRIBES (22-30), MOTHER  
AND BROTHERS (31-35)

Q5- WHAT IS INVOLVED IN EACH OF THESE RESPONSES TO JESUS? (D) WHAT ARE THE DIFFERENCES BET. POLARITY AND OPPOSITION? (D) WHAT ARE THE DIFFERENCES BET. THE VARIOUS FORMS OF OPPOSITION? (D) WHY DID THESE DIFFERENCES EXIST? (R) WHY ARE THEY EMPHASIZED BY THE AUTHOR? (R) WHY HERE? (R) WHAT ARE IMPLICATIONS? (IMP)

②

POPULARITY AND OPPOSITION MAY BE THE DUAL  
CAUSES FOR THE APPOINTMENT OF THE TWELVE  
AT THIS TIME (SEE PREVIOUS REFERENCES -

TWELVE APPOINTED IN 3:13-19a) (DR-PROBLEMS WHICH ARE RESOLVED BY APT. OF 12)

Q5- WHAT WAS INVOLVED IN THE APPOINTMENT OF THE TWELVE? (D) WHY WERE THEY APPOINTED AT THIS TIME? (R) WHAT BEARING, IF ANY, DID THE POSSIBILITY OF J. AND THE OPPORTUNITY TO HIM HAVE ON THE APPOINTMENT? (OBS) IF THE RELATION IS CAUSAL, HOW DID THE RESPONSE TO JESUS CAUSE THE APPOINTMENT? (M-D) WHY DID THIS CAUSAL RELATION EXIST? (R) WHY IS IT EMPHASIZED HERE? (R) WHAT IS IMPLIED BY THE ANSWERS TO ONE OF THESE QUESTIONS? (IMP)



(135)

(3)

### III RECURRENT OF PREPARATION(?) -

OPPOSITION EVENTS PROVIDE THE OCCASION FOR CERTAIN TEACHINGS:

#### (A) SCRIBAL OPPOSITION (3:22)

① THE IMPOSSIBILITY OF THE CHARGE AND THE ALTERNATIVE (3:22-27) - NOT REELZEERBUT STRONGER THAN REELZEERBUT

② THE NATURE OF THE CHARGE AND ITS CONSEQUENCES (3:28-30) - THE UNFORGIVABLE SIN

#### (B) FAMILY OPPOSITION(?) (3:31-35) - SPIRITUAL RELATIVES

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(4)

Q5- WHAT IS INVOLVED IN THE SCRIBAL CHARGE? (D) THE REACTION OF THE FAMILY? (D) WHAT IS THE MEANING OF JESUS' TEACHING IN RELATION TO EACH OF THESE? (D) HOW DID THE OPPONENTS PREPARE FOR THE TEACHING IN EACH CASE? (M-D) WHY IS SUCH PREPARATION USED? (Q) WHY DOES J. USE THESE OCCASIONS TO GIVE THE TEACHINGS? (R) WHY ARE THEY RECORDED HERE BY THE AUTHOR? (R) WHAT ARE THE IMPLICATIONS OF THE ANSWERS TO THESE QUESTIONS? (IMP)

### STRATEGIC AREAS:

1. APPT. OF TIME (3:13-19a) - SEEMS TO BE THE CHIEF EPISODE HERE - CAUSATION
2. 3:28-30 - VERY IMPORTANT FOR UNDERSTANDING OPPOSITION PARTICULARLY BY REL. LEADERS - CONTRAST -



Mk. 3:28-30

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DET. 0135<sup>2</sup> (cf. "STEP-BY-STEP DESC.")

① PARAGRAPHICAL STRUCTURE

② PREP/REALIZ<sup>2</sup> - 3:28a-30b4f.

③ CONTRAST w/ PART<sup>2</sup>

(JESUS' WORDS - v. 25-30)

- v. 28 - GENL. STATEMT.

US ("BUT")

- v. 29 - PARTICULAR

SIN/BASPHEMING

ACTOR (WHO ENDS  
BASPHEMES  
AGAINST THE H<sup>2</sup>)

OUTCOME ("WILL  
BE FORGIVEN")

HAS FORGIVENESS/IS  
GUILTY OF AN ETERNAL  
SIN<sup>2</sup>)

④ SUBSTANTIATION

(WRITER'S WORDS - EDWARD)

("FOR")

COMMENT - [v. 30]

REFERS TO PREVIOUS EVENT/STATEMENT  
JESUS' HAVING AN UNCLEAN SPIRIT:  
"THEY HAD SAID... (cf. 3:22)

5

POPULARITY

TWELVE  
APPOINTED

HAVE  
BOAT  
READY

BEELZEBUL

ETER-  
NAL  
SIN

SPIRI-  
TUAL  
FAMILY

INTERSEGMENTAL

- FRIENDLY OPP<sup>2</sup>  
- UNFRIENDLY OPP<sup>2</sup>

3:7-35

OPPOSITION

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POPULARITY  
OF  
JESUS

TO  
OPPOSITION  
JESUS

PO P. OF  
JESUS

OPPOSE TO  
JESUS

- CONTRASTING REACTIONS

- CONTRASTING REACTIONS

- ADDITIONAL OF DISC/APES.

## ③ SENTENCE STRUCTURE & INDIVIDUAL TERMS

### NOTE:

- PARAGRAPHIC STRUCTURE & SENTENCE STRUCTURE COULD BE OBSERVED SEPARATELY; WITH ONE OR THE OTHER COMING FIRST; OR THEY COULD BE INTERMINGLED. E.G. THE SEQUENCE OF THE TEXT
- SENTENCE STRUCTURE & INDIVIDUAL TERMS SHOULD BE OBSERVED TOGETHER

### DETAILED OBSERVATION

1. USE CLAUSE AS UNIT FOR OBSERVATION.
2. COPY TEXT WITH VERSE REFERENCE.
3. GROUP CLOSELY RELATED OBSERVATIONS--AVOID OVER-GROUPING.
4. CONTRAST WHAT IS THERE TO WHAT MIGHT BE THERE BUT IS NOT.
5. LOOK FOR RELATIONS TO CONTEXT.
6. ENGAGE ONLY IN OBSERVATION, WHICH INCLUDES MINIMAL/SELF-EVIDENT INTERPRETATION--IF THERE ARE VARIOUS OPTIONS AND THEY ARE KNOWN, THEY MAY BE INDICATED.
7. COMMENT ON THE TEXT.
8. USE MARGINAL READING--NOTE TEXTUAL PROBLEMS WHEN PRESENT.
9. IF POSSIBLE, USE BOTH TRANSLATION AND ORIGINAL LANGUAGE FOR ROOT AND INFLECTION. (ALSO SYNTAX)

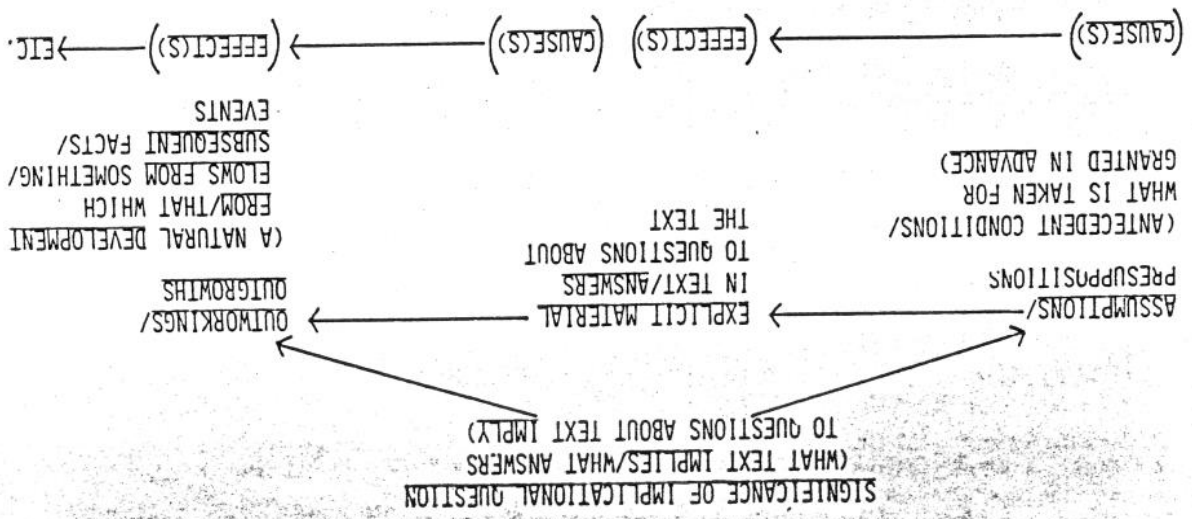
## DETAILED OBSERVATION

10. NUMBER OBSERVATIONS AND GIVE CORRESPONDING NUMBERS TO INTERPRETATIVE QUESTIONS BASED ON THEM.
  11. INCLUDE ANALYSIS: GRAMMATICAL, STRUCTURAL, AND LOGICAL DO GRAMMATICAL ANALYSIS ONLY WHEN NECESSARY AND DO NOT LIMIT OBSERVATIONS TO GRAMMATICAL ANALYSIS.
  12. FOCUS ONLY ON THE PASSAGE AT HAND.
  13. ASK INTERPRETIVE QUESTIONS IMMEDIATELY AFTER A GROUP OF OBSERVATIONS HAS BEEN MADE.
- OBSERVATIONS                      QUESTIONS

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graph LR; A[OBSERVATIONS] --> B[QUESTIONS]; C[ ] --> D[ ]
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14. TRY TO MAKE BOTH OBSERVATIONS AND QUESTIONS.
  15. IDENTIFY KIND OF TERM WHEN NECESSARY/POSSIBLE (LITERAL/FIGURATIVE). IF UNKNOWN, INQUIRE ABOUT KIND OF TERM.

2

NOTE IMPORTANCE OF CAUSAL NEXUS:





ANALYSIS

1443

I. DEFINITION (THE AMERICAN COLLEGE DICTIONARY)

1. THE SEPARATION OF A WHOLE . . . INTO ITS CONSTITUENT ELEMENTS (OPPOSED TO SYNTHESIS).
2. THIS PROCESS AS A METHOD OF STUDYING THE NATURE OF A THING OR OF DETERMINING ITS ESSENTIAL FEATURES . . .

II. KINDS OF ANALYSIS

- A. GRAMMATICAL ANALYSIS (INFLECTION, SYNTAX)
  - B. STRUCTURAL ANALYSIS (RELATIONSHIPS - LAWS OF STRUCTURE)
  - C. LOGICAL ANALYSIS (RATIONAL FUNCTION)
- (THESE KINDS OF ANALYSIS ARE SOMETIMES RELATED - AT TIMES UNRELATED)

III. STEPS IN ANALYSIS

(ESP. LOGICAL ANALYSIS)

- A. IDENTIFY THE COMPONENTS OF A UNIT
- B. DETERMINE THE ESSENCE OF EACH COMPONENT
- C. DISCOVER A LABEL WHICH INDICATES THE ESSENCE OF THE COMPONENT

ANALYSIS (CON'T)

1444

IV. EXAMPLES OF ANALYTICAL LABELS

NOTE: THERE IS AN OVERLAPPING OF THE VARIOUS KINDS (CATEGORIES) OF LABELS: ALSO - SOME ARE OBSERVATIONAL, AND OTHERS ARE INTERPRETIVE

A. GRAMMATICAL LABELS - (Cf. DANA & MANTLEY, A MANUAL

GRAMMAR OF THE GREEK NEW TESTAMENT)

COMMAND, ENTREATY, DIRECT ADDRESS, POSSESSION/OWNERSHIP, SOURCE/ORIGIN, CONTENT, APPPOSITION/ELABORATION, SEPARATION, PLACE/SPHERE/LOCALE/AREA, MEANS, CAUSE, MANNER, MEASURE, REFERENCE, EXCLAMATION, APPELLATION, ASSOCIATION, AGENCY/MEANS, PURPOSE/GOAL, ENTRANCE, POSITION, MOTION/DIRECTION, OPPOSITION, SEQUENCE, CHANGE, QUALITY, STATE OF BEING, EMPHASIS, INDEFINITE, INTENSIVE, PROHIBITION, COMPLETE, PERMISSIVE, RECIPROCAL, ACTIVE, PASSIVE, REFLEXIVE, DECLARATIVE, POTENTIAL, DELIBERATIVE, HORRATORY, LINEAR, PUNCTILIAR, PROGRESSIVE, CUSTOMARY, STATIC, TENDENTIAL, ITERATIVE, INCEPTIVE, PREDICTIVE, TELIC, CONDITIONAL, ASCRIPTIVE, RESTRICTIVE, NON-RESTRICTIVE, ANTECEDENT, SIMULTANEOUS, SUBSEQUENT, CONCESSION, CONTRARY TO FACT, INDIRECT STATEMENT, ETC.

(145)

B. STRUCTURAL LABELS

COMPARISON, CONTRAST, RECURRENCE, CLIMAX, PIVOT, INTERCHANGE, PARTICULARIZATION (GEN. → PART.), GENERALIZATION (PART. → GEN.), CAUSATION (CAUSE → EFFECT), SUBSTANTIATION (EFFECT → CAUSE), INSTRUMENTATION (MEANS → END/END → MEANS), PREPARATION/REALIZATION, SUMMARIZATION, INTERROGATION (QUESTION/PROBLEM → ANSWER/SOLUTION)

C. LOGICAL LABELS

PRIORITY, PRE-EXISTENCE, INTIMACY, COMMUNAL/CORPORATE, INDIVIDUAL, FREQUENCY, SCOPE/UNIVERSAL, INCLUSIVENESS, EXCLUSIVENESS, DESTINY, NEGATIVE, POSITIVE, ESCHATOLOGICAL, RECIPIENT, BENEFACITOR, BENEFICIARY, CHARACTER, PERSONAL, IMPERSONAL, ASSERTION, CRISIS, PROCESS, AVOIDABLE, ETERNAL, ETC.

(146)

MR. I. A. (JOHN'S BAPTISM)

3. ANSWER Qs (INTERPRET)

a. SELECT Qs TO ANSWER

1) CRITERIA FOR SELECTION

- IMPORTANCE
- DIFFICULTY
- INTERRELATEDNESS (SEQUENCE - CLUSTERS)

2) TIME OF SELECTION

- DURING OBS<sup>n</sup>
- AFTER OBS<sup>n</sup>

b. ANSWER Qs SELECTED

- 1) IDENTIFY RELEVANT EVIDENCE

(INFERENTIAL REASONING)

146a

ANSWER (CONT.)

1a

## b. ANSWER EACH Q SELECTED

1) IDENTIFY RELEVANT EVIDENCE  
IN RELATION TO EACH Q

BASIS a) KINDS OF EVIDENCE -  
FOR INTERPRETIVE DETERMI-  
PREMISE NANTS (MRS, 136 ff.)

b) SOURCES OF EVIDENCE

IMPORTANCE OF - PREVIOUS OBSERVATIONS  
INDUCING (DUAL ROLE)

INTERESTING REASONS - FURTHER DATA

PRIMARY - BIBLICAL (COMP. USAGE,  
TOOLS (VS) (SCRIP. TEST.)

SECONDARY - EXTRA-BIBLICAL

TOOLS

(LEXICONS GRAMMARS;  
BIBLE DICT, HISTORICAL BOOKS COMMENT,  
ETC.)

146b

ANSWER

1a'

✓  
CRITERIA FOR DETERMINING  
RELEVANT EVIDENCE IN  
ANSWERING A PARTICULAR  
QUESTION

(NOT ALL KINDS/CATEGORIES  
OF EVIDENCE ARE RELEVANT  
FOR EVERY QUESTION)

① KIND OF QUESTION BEING  
ANSWERED

② NATURE OF CATEGORIES OF  
EVIDENCE

③ (AVAILABILITY OF KIND OF  
EVIDENCE)



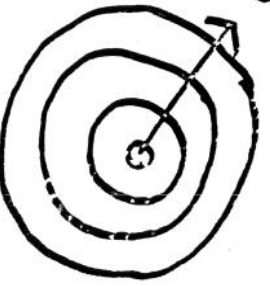
(146c)

ANSWER (CONT)

1b

2) USE RELEVANT EVIDENCE BYDRAWING POSSIBLE INFERENCESFROM IT REARING ON ANSWERTHE QUESTION (WHEN NECESSARY)135-  
165)EVIDENCE → INFERENCES → ANSWER

(INDUCTIVE/INFERENTIAL REASONING)

KEY TO  
a) PROCESS - BEGIN W/ PREVIOUS  
OBS - (SEQUENCE)INDUCTION:(REVERSE CIRCUM.  
PROCESS)b) PERIODIC SUMMARIES -  
IF NECESSARY

(146d)

INDUCTIVE/INFERENTIAL  
REASONING

1b

EMPHASES RE PROCEDURE:

KEY TO  
INDUCTIVE INT-2

- 1) BEGIN BY STATING THE QUESTION(S) BEING ANSWERED - ALWAYS REMEMBER THAT POSSIBLE INFERENCES MADE SHOULD RELATE TO THE QUESTIONS BEING ANSWERED - WOULD THEREFORE APPLY TWO TESTS: a) RELEVANCE - ARE THE INFERENCES RELEVANT TO THE QUESTION? b) CLARITY - IS THEIR RELEVANCE CLEAR FOR ANSWERING THE QUESTION?
- 2) NOTE THAT THERE ARE TWO BASIC COMPONENTS IN INDUCTIVE/INFERENTIAL REASONING: PREMISES AND INFERENCES DRAWN FROM THE PREMISES. THEY MAY BE STATED/RECORDED IN A HORIZONTAL TWO-COLUMN FORMAT OR IN A VERTICAL FORMAT.
- 3) BOTH PREMISES AND POSSIBLE INFERENCES MAY BE STATED HYPOTHETICALLY TO PREVENT MOVING TO PREMATURE; THEREFORE DEDUCTIVE CONCL.

146f

INDUCTIVE/INFERENTIAL  
REASONING (CONT.)

1b'''

- ⑦ WHEN ANSWERING A QUESTION ABOUT A TERM, IT IS OFTEN HELPFUL TO BEGIN WITH A PRELIMINARY DEFINITION WHICH MAY INDICATE SOME POSSIBLE MEANINGS. CONCLUSIONS SHOULD BE AVOIDED AT THIS STAGE. NEW WORD STUDIES SHOULD BE DONE LATER IN THE PROCESS. PRELIMINARY DEFINITIONS MAY BE FOUND IN AN ENGLISH DICTIONARY, RODALE'S THE SYNONYM FINDER, OR A GREEK LEXICON.
- ⑧ EMPHASIS AT THE BEGINNING OF THE PROCESS AND THROUGHOUT THE PROCESS SHOULD BE PLACED ON CONTEXT. ONE SHOULD BEGIN WITH IMMEDIATE CONTEXT (SENTENCE, PARAGRAPH/SEGMENT), AND THEN MOVE TO BROADER CONTEXT WITHIN THE BOOK-AS-A-WHOLE. ONLY WHEN SUCH

146g

INDUCTIVE/INFERENTIAL  
REASONING (CONT.)

1b'''

- A PROCEDURE HAS BEEN FOLLOWED SUBSTANTIALLY SHOULD ONE MOVE TO OTHER EVIDENCE, INCLUDING OTHER BIBLICAL EVIDENCE/SCRIPTURAL TESTIMONY.
- ⑨ EVERY POSSIBLE INFERENCE SHOULD BE PRECEDED BY A THEREFORE (∴), THIS INDICATING A POSSIBLE CONCLUSION DRAWN FROM THE PREMISES).
- ⑩ ONE SHOULD BE OPEN TO VARIOUS OPTIONS BOTH AS TO THE PREMISE(S) AND AS TO THE POSSIBLE INFERENCES.
- ⑪ AFTER A LINE OF INFERENTIAL REASONING HAS BEEN COMPLETED, A LINE SHOULD BE DRAWN UNDER IT SO THAT THE END OF ONE LINE OF REASONING MAY BE DISTINGUISHED FROM THE BEGINNING OF ANOTHER.



INDUCTIVE/INFERENTIAL  
REASONING (cont.)

146h

165

⑫ THERE ARE TWO MAJOR TESTS OF INDUCTIVE/INFERENTIAL REASONING: FIRST, ARE THE PREMISES TRUE, THAT IS, DO THEY ACCORD WITH REALITY AS INDICATED BY THE EVIDENCE; SECOND, ARE THE INFERENCES VALID, BASED ON AVOIDING LOGICAL FALLACIES? ARE THE INFERENCES BASED ON PROPER REASONING? IF THE PREMISES ARE TRUE AND THE INFERENCES ARE VALID, THE CONCLUSION IS SOUND.

NOTE:

- THE TEST OF TRUTH CONCERNING THE PREMISES IS BASED ON RAISING AND ANSWERING THE CRITICAL QUESTION OF "INDUCTION: 'WHAT IS THE EVIDENCE?'"
- IT IS POSSIBLE TO HAVE PREMISES WHICH ARE TRUE AND AN INFERENCES WHICH IS TRUE, BUT THE REASONING MAY BE INVALID AND THE CONCLUSION UNSOUND.

147

1. PRELIMINARY DEFINITION--  
BLASPHEMIES = SPEAK IRREVERENTLY, REVILE, ABUSE, SLANDER (AMERICAN COLLEGE DICT.,  
RODALE, SYNONYM FINDER)  
2. CONTEXT--MARK 3:28-29 STRUCTURED ON BASIS OF CONTRAST WITH PARTICULARIZATION. THE CONTRAST IS EXPRESSED IN TWO WAYS:  
FIRST, THE PARTICULAR BLASPHEMING OF V.29 HAS AS ITS OBJECT THE HOLY SPIRIT, WHEREAS NO OBJECTS ARE MENTIONED IN V.28; SECONDLY, THE STATEMENT OF V.29 IS IN VERBAL FORM AND FOCUSES ON THE DOER, WHEREAS THE STATEMENT OF V.28 IS IN NOMINAL FORM AND FOCUSES ON THE ACTION.

1. THEREFORE, TO BLASPHEME THE HOLY SPIRIT IS TO SPEAK IRREVERENTLY ABOUT THE HOLY SPIRIT, OR TO REVILE, ABUSE, OR SLANDER THE HOLY SPIRIT  
2.A. BOTH INVOLVE ACTS OF SLANDER, THE ONLY DIFFERENCE BEING THAT THE OBJECTS ARE UNKNOWN IN V. 28, WHEREAS THE OBJECT IS THE HOLY SPIRIT IN V. 29. THE CHANGE FROM THE NOMINAL TO VERBAL INVOLVES VARIOUS WAYS OF EXPRESSING THE SAME THING AND HAS NO SIGNIFICANCE IN ITS OWN RIGHT. (ACTION AND OBJECT ALONE)  
B. IN ADDITION TO A DIFFERENCE IN OBJECTS, THERE IS ALSO A DIFFERENCE IN THE SIGNIFICANCE OF THE BLASPHEMING. IN THE STATEMENT OF V. 29, WHICH FOCUSES ON THE DOER, THE STRESS IS ON THE AN ACT OF SLANDER AGAINST THE HOLY SPIRIT WHICH IS AN EXPRESSION OF A CERTAIN KIND OF PERSON (THE BLASPHEMER), SO THAT THE ACT NOT ONLY INVOLVES SPEECH, BUT THE BEING OF THE SPEAKER. THIS IS THE MEANING OF THE CHANGE FROM THE NOMINAL FORM AND THE FORGIVENESS OF ACTIONS WHICH ARE BLASPHEMOUS IN V.28, TO THE VERBAL FORM AND THE NON-FORGIVENESS OF THE BLASPHEMER IN V.29. (ACTION AND OBJECT PLUS THE PERSON OF THE BLASPHEMER)



## EVIDENCE

## POSSIBLE INFERENCES

SINCE THE CONTEXT INDICATES THAT THE HOLY SPIRIT HAD DESCENDED ON JESUS (Mk.1:10) AND CONTROLLED HIS ACTIONS(1:12), THE CHARGE OF THE SCRIBES FROM JERUSALEM WOULD INVOLVE SLANDERING THE HOLY SPIRIT IN JESUS BY CALLING HIM DEMONIC. (QUESTIONS: WHO IS BEELZEBUL? WHY DID THE SCRIBES CHARGE THAT JESUS WAS POSSESSED BY BEELZEBUL? ETC.) IN ADDITION, SCRIPTURAL TESTIMONY (MT. 11:27-28 INDICATES THAT IT WAS "BY THE SPIRIT OF GOD" THAT JESUS CAST OUT DEMONS, AND NOT BY BEELZEBUL. INDEED, IT ALSO INDICATES THAT THE HOLY SPIRIT WAS THE POWER WHICH MAKES POSSIBLE JESUS' ACTIONS (LK.4:14,18). THUS THE SCRIBES CALLED THE HOLY SPIRIT, WHO IS THE AGENT WHO POSSESSES JESUS AND BY WHOM HE IS ENABLED TO CAST OUT DEMONS SATANIC.

5. CONTEXT, INFLECTION, AND HISTORICAL BACKGROUND THE OUTCOME OR RESULT OF BLASPHEMING AGAINST THE HOLY SPIRIT IS TO BE THE KIND OF PERSON WHO IS NOT FORGIVEN(3:29). THE SCRIBES WERE AMONG THE RELIGIOUS LEADERS OF THE DAY. JESUS USES THE INDEFINITE PRONOUN "WHOEVER" TO INDICATE THOSE TO WHOM THE WARNING OF V.29 IS ADDRESSED, AND "WHOEVER" IS ALL-INCLUSIVE. IN ADDITION, THE VERB "BLASPHEMES" IS USED IN THE SUBJUNCTIVE MOOD IN CONJUNCTION WITH soy, WHICH INDICATES FUTURE POSSIBILITY AND CONTINGENCY AND NOT PAST ACTUALITY.

5. A. THEREFORE, IN VIEW OF WHO THE SCRIBES WERE AND IN VIEW OF THEIR BEING INCLUDED IN THE "WHOEVER," AND IN VIEW OF THE USE OF THE SUBJUNCTIVE, JESUS IS WARNING THE SCRIBES ABOUT THE POSSIBILITY OF COMMITTING THE UNPARDONABLE SIN OF BLASPHEMING AGAINST THE HOLY SPIRIT. THUS THOUGH BLASPHEMING AGAINST THE HOLY SPIRIT IS RELATED TO THE CHARGE OF 3:22, THE CHARGE ITSELF IS NOT AN ACT OF BLASPHEMING AGAINST THE HOLY SPIRIT.

## EVIDENCE

## POSSIBLE INFERENCES

3. CONTEXT--3:30 SUBSTANTIATES/ GIVES THE REASON FOR THE WARNING OF 3:28-29. IT REFERS TO A PREVIOUS STATEMENT ("FOR THEY HAD SAID"), WHICH SEEMS TO CORRELATE WITH BLASPHEMING AS SPEAKING IRREVERENTLY, ABUSIVELY, OR SLANDEROUSLY. THE CONTENT OF THE STATEMENT IS THAT JESUS HAD AN UNCLEAN SPIRIT, WHICH SEEMS TO RELATE TO THE "HOLY SPIRIT" WHO IS THE OBJECT OF THE BLASPHEMING OF 3:29, AND WHO WOULD BE SLANDERED BY THE STATEMENT OF V.30 IF INDEED THE SPIRIT OF JESUS WAS THE HOLY (CLEAN) SPIRIT.

4. CONTEXT--3:30 SEEMS TO BE ALLUDING TO 3:22, WHICH ALSO CONTAINS A STATEMENT(ELEGON IN BOTH CASES), AND INVOLVES A TWOFOLD CHARGE AS TO THE AGENT WHO POSSESSES JESUS ("HE IS POSSESSED BY BEELZEBUL") AND BY WHOM HE CASTS OUT DEMONS ("AND BY THE PRINCE OF DEMONS (THAT IS, BEELZEBUL) HE CASTS OUT THE DEMONS.").

3. A. THEREFORE, BLASPHEMING AGAINST THE HOLY SPIRIT COULD BE THE EQUIVALENT OF CHARGING THAT THE SPIRIT OF JESUS, WHO IS ACTUALLY THE HOLY SPIRIT, IS UNCLEAN OR UNHOLY.
- B. V. 30 COULD MERELY BE A REASON WHY JESUS GAVE THE WARNING OF VS.28-29, AND DOES NOT NECESSARILY IMPLY THAT TO CHARGE THAT HE HAS AN UNCLEAN SPIRIT IS TO BLASPHEME AGAINST THE HOLY SPIRIT. THOSE WHO MAKE THE CHARGE COULD BE ON THE VERGE OF COMMITTING THE UNPARDONABLE SIN, AND JESUS COULD BE WARNING THEM AND OTHERS NOT TO COMMIT ANY ADDITIONAL ACT WHICH WOULD RESULT IN BLASPHEMING AGAINST THE HOLY SPIRIT.
4. THEREFORE, BLASPHEMING AGAINST THE HOLY SPIRIT IS TO MAKE THE SAME ABUSIVE CHARGE AS DID THE SCRIBES FROM JERUSALEM WHO SLANDERED THE HOLY SPIRIT WHO POSSESSED JESUS AND ENABLED HIM TO CAST OUT DEMONS BY CALLING HIM ULTIMATE EVIL THAT IS, SATAN.

150

6. CONTEXT AND INFLECTION--  
THE AORIST TENSE IS INDICATED BY THE AORIST INFLECTION OF "BLASPHEMES", WHICH MAY BE CONSTANTIVE AND MAY MEAN EITHER A SINGLE MOMENTARY ACTION OR SOMETHING WHICH OCCURS OVER A PERIOD OF TIME OR INVOLVES A SUCCESSION OF ACTS OR EVENTS. THE CONTEXT INDICATES THAT SOME OF THE RELIGIOUS LEADERS HAD HARDENED HEARTS(3:5), AND THAT THEY WERE SO SET AGAINST JESUS THAT THEY PLOTTED TO DESTROY HIM (3:6). THE PARABLE OF THE SOWER TALKS ABOUT THE "PATH", WHICH REPRESENTS THE HARD HEART-SOIL OF THOSE WHO NO LONGER RESPOND TO THE SEED-WORD WHEN IT IS SOWN (4:15)

ETC.

5. B. JESUS IS IMPLYING THAT THE SCRIBES, EVEN THOUGH THEY WERE RELIGIOUS LEADERS, HAD COMMITTED THE UNPARDONABLE SIN OF BLASPHEMING AGAINST THE HOLY SPIRIT, SINCE THE ACT OF 3:22 MEETS ALL OF THE ELEMENTS INVOLVED IN SUCH BLASPHEMING. THUS THE "WHOEVER" MEANS WHOEVER ELSE SHOULD ANYONE ELSE COMMIT THE SAME SIN, THE OUTCOME WILL BE THE SAME. THE SUBJUNCTIVE INDICATING POSSIBILITY THEREFORE DOES NOT APPLY TO THE SCRIBES BUT TO ANY OTHER WHO IN THE FUTURE WOULD COMMIT THE SAME SIN. THEREFORE, THOUGH THE BLASPHEMING AGAINST THE HOLY SPIRIT MAY INVOLVE A SINGLE ACT, AS IN 3:22, SUCH AN ACT MAY BE THE END RESULT OF A PROCESS OF HARDENING AND THEREFORE MAY INDICATE SUCH A FIXED HEART-SET THAT THE PERSON IS BEYOND THE POSSIBILITY OF FORGIVENESS. (QUESTIONS: WHAT ARE THE CONDITIONS FOR FORGIVENESS, AND WHAT DO THEY MEAN/INVOLVE? ETC.)

POSSIBLE INFERENCES

EVIDENCE

157

ANSWER (INTERPRET) - MK. 3:29

1

INT. QUESTION - WHAT IS MEANT BY "BLASPHEMES AGAINST THE HOLY SPIRIT"?  
(CLUSTER: BLASPHEMES? HOLY SPIRIT? RELATIONSHIP?)

ANSWER:

1 PRELIMINARY DEFINITION

ETP. OF BLASPHEMES

(DICT, RODEGE, TRANSLATIONS, GRI. LEXICON)

a) SPEECH b) Slanderous

Possible INFERENCES

2 CONTEXT

3:28-29 - CONTRAST W/ PART 2 -

PARAGRAPHS

SPECIAL KIND OF SIN/BLASPHEMING (NOTE: VERBAL FORM, WITH EMPHASIS ON SUBJECT/UNIVERSAL - VS NOMINATIVE FORM WITH EMPHASIS ON ACT/UNIVERSAL. BOTH W/ REF TO "SIN")  
AND "BLASPHEMES" -  
"BLASPHEMES" AGAINST - OPPOSITION, INSULTING, MEANS TO HARM



153

MR. 3:29 - ANSWER (INTERPRET)

2

[3:30] SUBSTANTIATION - POINTS TO STATEMENT

(SPECIFIC), WHICH RELATES TO PREVIOUS INCIDENT IN SEGMENT (3:22) - ALSO INVOLVES TWO FOLD STATEMENT (SPEECH) ABOUT

Jesus HE IS POSSESSED BY BEELZEBUR (PERSON)

(SLANDEROUS, INULTING) BY THE PRINCE OF DEMONS HE CASTS OUT DEMONS (ACT-EXERCISE)

(REC. OF AGENT - INSTRUMENT)

AGENT

INFLUENCE/

SYNTAX

(SUBS. + ADV)

CONTEXT

(1:10, 1:12)

(NOTE: STATEMENT NOT ABOUT JESUS AS SUCH, BUT ABOUT THE ONE BY WHOM HE IS POSSESSED, AND THE ONE BY WHOM HE CASTS OUT DEMONS -> Q: WHO ACTUALLY POSSESSES JESUS, AND BY WHOM DOES JESUS ACTUALLY CAST OUT DEMONS? [Cf. SCRIP. TEST. MT. 12:32])

HOLY SPIRIT

FR. TERUSTRALISM

MT. 12:28

[Bk. CONTEXT - REASON OF DEMONICALLY VARIOUS]

153

MR. 3:30

26

REASON - "FOR" - EDITORIAL REMARK - BY

MARK (3:30)

TWO POSSIBILITIES (PARAPHRASE):

1 THE REASON WHY JESUS GAVE THE WARNING OF VS. 28-30 -> IS THAT THE SCRIBES WERE ON THEIR WAY TO BLASPHEMING AG. THE HOLY SPIRIT.

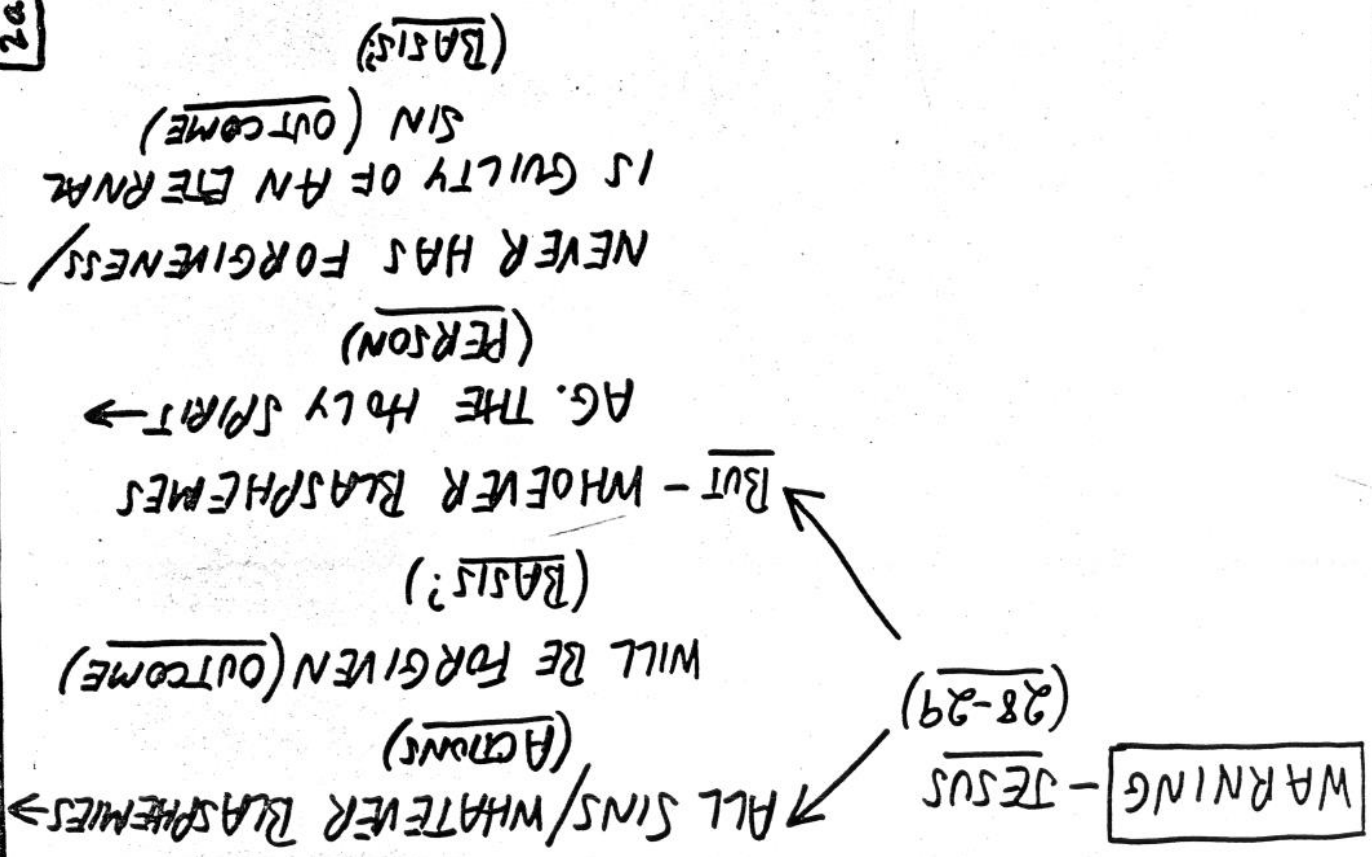
(NOT - SCRIBES' CHARGE = BLASPHEM - (3:22) AG. THE HOLY SPIRIT) (3:29)

2 THE REASON WHY JESUS GAVE THE WARNING -> IS THAT THE SCRIBES HAD ALREADY BLASPHEMED AG. THE HOLY SPIRIT AND OTHERS



CONTRAST

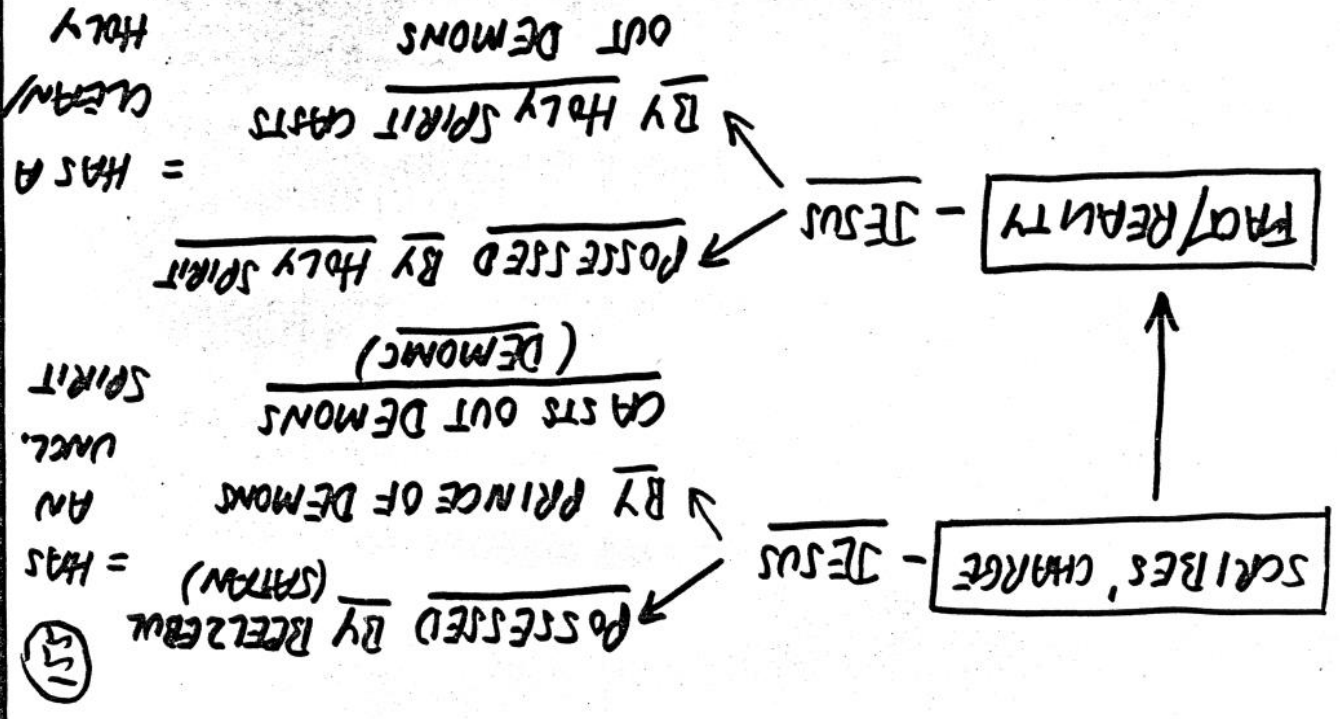
154



MR. 3:22, 30

20

20



NOTE:

1) JESUS DISTINGUISHED FR. SPIRIT WHO POSSESSES HIM & EMPOWERS HIM

2) HOLY/CLEAN DIVINE SPIRIT EQUATED W/ UNHOLY/UNCLEAN DEMONIC SPIRIT

(156)

MK. 3:30

2C1

WERE IN DANGER OF DOING THE SAME.

(SCRIBES' CHARGE = BLASPHEMING AG.  
(3:22) THE HOLY SPIRIT.)

(157)

MK. 3:29 - ANSWER (INTERPRET)

(3)

↓  
POSSIBLE INFERENCE:

—WARNING GIVEN BY JESUS IN 3:18-29  
IS UNIVERSAL AND INCLUDES SCRIBES  
OF V.22 — INFLECTION (SUBJ.) SUGGESTS  
THAT THEY ALONE W/OTHERS HAD NOT  
YET BLASPHEMED AGAINST THE HOLY  
SPIRIT → ∴ BLASPHEMING AGAINST  
THE HOLY SPIRIT NOT EQUIVALENT  
TO / IDENTICAL W/ STATEMENT OF V.22

—SCRIBES HAD ALREADY BLASPHEMED  
AGAINST THE HOLY SPIRIT (22),  
AND JESUS IS WARNING ANYONE ELSE  
WHO MIGHT DO LIKEWISE TO AVOID  
EMULATING THE SCRIBES → ∴  
V.22 DOES INVOLVE BLASPHEMING  
AGAINST THE HOLY SPIRIT  
—ACT OF SPEAKING  
—SLANDERING, INSULTING

158

MR. 3:29 - ANSWER/INTERPRET

4

- NOT AGAINST JESUS AT SUCH, BUT AGAINST THE SPIRIT OF JESUS - HOLY SPIRIT (AGENT OF EXORASM)
- INVOLVES CALLING THE HOLY SPIRIT (CLEAN) UNCLEAN/UNHOLY/DEMONIC (HEAD OF DEMONS)

- DONE IN REASON TO PER OF EXORASM

⑥ SEGMENTAL (INTRASEGMENTAL) - IN ADDITION TO 3:22

NOTE: SEQUENCE CANNOT BE RIGID - SUGGESTS PRINCIPLE OF CONTEXT, BEGINNING WITH MOST IMMEDIATE CONTEXT - NEED TO BE FLEXIBLE. REC. DETERMINANTS OVERLAP

159

MR. 3:29

INFERENTIAL REASONING:

1a5

- ① MR. 3:30 IS AN EDITORIAL SUBSTANTIVARY EXPLANATION FOR THE WARNING GIVEN IN 3:29 CONCERNING BLASPHEMING AGAINST THE HOLY SPIRIT. (PREMISE #1 - CONTEXT)

- ② THE EXPLANATORY STATEMENT SEEMS TO REFER TO THE ACT OF 3:22, IN WHICH SCRIBES CHARGED THAT JESUS WAS POSSESSED BY BEELZEBUL, AND THAT BY THE PRINCE OF DEMONS HE CASTED OUT DEMONS (PREMISE #2 - CONTEXT)

- ③ BEELZEBUL IS AN UNCLEAN, DEMONIC SPIRIT, AND THE CHARGE THAT JESUS WAS POSSESSED BY HIM AND ENABLED BY HIM IS A STATEMENT AGAINST THE SPIRIT OF JESUS (PREMISE #3 - CONTEXT - 3:30 3:22, 3:23-27, SCANDALIST - MTT. 12:27 ff. - LAST PAGE GROUND)



159a

MK. 3:27

## INFERENCEAL REASONING

2<sup>nd</sup>

- ④ THE SPIRIT BY WHOM JESUS IS POSSESSED AND BY WHOM HE IS ENABLED TO CAST OUT DEMONS IS THE HOLY SPIRIT, WHO IS PURE/CLEAN AND DIVINE, NOT UNCLEAN/DEMONIC/SATANIC (PREMISE #4 - CONTEXT - MK. 1:10, 12; SCRIP. TEST. - MT. 12:28, ETC.)

- ⑤ ☹️, TO CHARGE THAT JESUS WAS CONTROLLED AND EMPOWERED BY DEMONIC SPIRITS IS TO SLANDER THE HOLY SPIRIT (POST. INF. - PREMISE #5)

- ⑥ ☹️, THE ACTION OF 3:22 TO WHICH 3:30 REFERS WOULD INVOLVE BLASPHEMING AGAINST THE HOLY SPIRIT. (POST. INF. - PREMISE #6)

159b

MK. 3:29

## INFERENCEAL REASONING

2<sup>nd</sup>

- ① ☹️, THE SCRIBES HAD ALREADY COMMITTED THE UNFORGIVABLE SIN, AND THE "WHOEVER" OF 3:29 REFERS TO "WHOEVER" ELSE COMMIT ESSENTIALLY THE SAME KIND OF BLASPHEMING AS DID THE SCRIBES. (POST. INF. - PREMISE #7)

- ② ☹️, IT WOULD FOLLOW THAT TO DETERMINE WHAT THE SCRIBES DID IS TO ANSWER THE QUESTION, "WHAT IS MEANT BY BLASPHEMING AGAINST THE HOLY SPIRIT?"

159c

Mk. 3:29

2a6

① PREMISE #1 - THE WARNING OF JESUS IN

3:29 CONTAINS THE INCLUSIVE PRONOUN

"WHOEVER" AND USES A SUBJUNCTIVE

FORM OF THE VERB WITH ΕΔΕ -

IMM. CONTEXT, INFLECTION, SYNTAX

② PREMISE #2 - THE SCRIBES COULD BE

INCLUDED IN THE "WHOEVER", AND

THE SUBJ. MOOD WITH ΕΔΕ SUGGESTS

FUTURE POSSIBILITY/CONTINGENCY,

NOT PAST EVENT - SAME AS ABOVE

③ POSS. INFERENCE/PREMISE #3 -

THE SCRIBES HAD NOT YET BLASPHEMED

AGAINST THE HOLY SPIRIT, AND WERE

BEING WARNED ALONG WITH ALL OTHERS

NOT TO COMMIT THE SIN.

④ POSS. INF. - IT IS NOT POSSIBLE TO EQUATE

BLASPHEM<sup>2</sup> AG. THE H.S. WITH THE SCRIBES' ACT IN 3:22.

159d

NUMBERS IN CIRCLES ON YOUR PAPER REPRESENT THE SUGGESTIONS MADE BELOW

SURVEY OF SEGMENTS AS WHOLE

1. Identify law/relationship as precisely as possible.
2. Include only primary laws: those dominant in the unit as a whole, and those used distinctively.
3. Describe specific materials more thoroughly.
4. Identify and give captions to major structural units within segment.
5. Focus questions on law and the specific materials with which it is used.
6. Follow the proper sequence in asking questions.
7. Be more thorough and systematic in asking questions.
8. Be less detailed in asking questions.
9. Always relate strategic areas to primary laws.

DETAILED OBSERVATION

1. Be as thorough and as exact as possible in observing the text.
2. Avoid premature interpretations.
3. Limit observations to text at hand.
4. Try to follow the logical sequence in asking questions.
5. Observe data before asking questions about them.
6. Group closely related observations.
7. Avoid grammatical analysis for its own sake and move beyond grammatical analysis.
8. Leave room for all possibilities/options.
9. Be more thorough and systematic in asking questions.
10. Pay more attention to inflections.

INTERPRETATION

1. Distinguish more clearly between relevant evidence and possible inferences, and move significantly beyond evidence in inferences.
2. Look for and be open to various possible inferences/interpretations.
3. State possible inference as clearly as possible.
4. Place question(s) at beginning of interpretive study.
5. Provide adequate evidence/premises for possible inferences.
6. Check and clarify relevance of inferences for answering question(s) and check validity of inferential reasoning.
7. State tentative conclusion clearly if only one possible answer emerges, and use summary format if two or more possible answers emerge.
8. Engage in self-debate/rebuttal.
9. Evaluate evidence, and do so on valid grounds.
10. Look at context more thoroughly before considering other categories of evidence.
11. Do more thorough investigation of evidence and possible inferences before moving to summary format.
12. Indicate more clearly how evidence seems to support possible answer in summary format.
13. Bracket questions.
14. Give verse references throughout.
15. Beware of interpreting by presupposition and therefore deductively.
16. Identify categories of evidence (e.g., context, Scriptural testimony, historical background).
17. Avoid premature interpretation.

ESA.

**EVIDENCE** - **CONTEXT** (3:30, 3:22, 3:23-27)  
(STATE DATA)



**POSS. INFERENCE'S**

- ① SCRIBES HAD MADE A STATEMENT.  
ABOUT THE SPIRIT OF JESUS. (3:30, 3:22)
- ② THEIR STATEMENT WAS SLANDEROUS  
BECAUSE THEY CHARGED THAT  
HIS SPIRIT, WHO IS THE HOLY SPIRIT  
AND ∴ DIVINE & CLEAN, WAS  
UNCLEAN/UNHOLY & DEMONIC.
- ③ THIS SLANDEROUS STATEMENT WAS  
MADE IN CONNECTION WITH  
EXORCISM, WHERE IT IS EVIDENT  
THAT THE CHARGE WAS FALSE  
AND ABSURD



(161)

MK. 3:29

4c

④ ∴ THEY WERE BLASPHEMING AGAINST THE HOLY SPIRIT, AND DOING SO IN A SITUATION WHERE THEY DID KNOW OR THEY SHOULD HAVE KNOWN THAT THEY WERE SUCH BLASPHEMERS. (VOLUNTARY, NOT INVOLUNTARY/ UNWITTING)

(162)

MK. 3:29 - Answer (INTERPRET)

⑤

IN RESPONSE TO JAIRES' CHARGE (v), JESUS USES A PARABLE TO SUBJECT THE ABSOLUTE ABSURDITY OF CLAIMING THAT SATAN (BEELZEBUB) IS CASTING OUT SATAN (23-27) - IF THEIR CHARGE WERE TRUE, IT WOULD MAKE IMPOSSIBLE THE AUTHORITY/ EXISTENCE OF THE VERY ONE WHOM THEY ASSUME EXISTS AND FROM WHOM JESUS AND ENABLES HIM TO CAST OUT HIS OWN DEMONS - IS CLEARLY A SELF-CONTRADICTION - ON THE OTHER HAND, IF THE POWER IMBUEED CANNOT BE SATAN, HE MUST BE STRONGER THAN SATAN → IS THEREFORE THE DIVINE/HOLY SPIRIT

**POST. INF.** - BLASPHEMING AGENTLY SPIRITS RELATED TO CLEAR UNAMBIGUOUS SITUATION WHERE THE POWER AT WORK MUST BE DIVINE/HOLY - NOT DEMONIC!

163

MR. 3:29 - ANSWER

56

INFERRENTIAL REASONING

- MEDIATE (MORE THAN ONE PREMISE)

① IN VIEW OF THE SCRIBES' CHARGE THAT JESUS WAS ASSERSED BY BEELZEBUL AND THAT BEELZEBUL WAS THE AGENT OF THE ACT OF EXORASM, THEY OBVIOUSLY BELIEVED IN BEELZEBUL (SATAN) - PREMISE (3:22)

② IF SATAN CAST OUT HIS OWN DEMONS, HE WOULD CEASE TO EXIST AS A POWER - 3:23-26) - PREMISE

③ THEREFORE, THE CHARGE IS SELF-CONTRADICTORY AND ABSURD, AND THE SCRIBES ARE EITHER SO WICKED THAT THEY DELIBERATELY KNOWINGLY USE AN ABSURD CHARGE, OR SO BLIND THAT THEY DO NOT KNOW THAT THEIR CHARGE IS ABSURD - CONCL.

164

MR. 3:29 - ANSWER (INTERPRET)

6

③ INTERPRETATION → RIL. AS WHOSE

- REASONING - CF. MR. 2:6, 14:64, 9:29  
- OPPORTUNITY OF THEM - MR. 3:3-6, 4:14 (4:3), 4:11b-12 (CF. IS. 5-6, EIP. 6:9-13, 5:20-21) → POSS.  
- HOLY SPIRIT - MR. 1:10, 12; 3:11 INF.

③ SCRIPTURAL TESTIMONY

- REASONING - SPEAKS AGAINST (MT. 12:32)  
- HOLY SPIRIT - LK. 4:1, 4:14, 4:18, MT. 4:1, 12:21-28; ROM. 8:9 → POSS. INF.

④ FULL WORD STUDY - ETYMOLOGY, COMPARATIVE USAGE, SYNONYMS, ETC. → POSS. INF.

ETC.

⑥5 Mk. 3:29

⑥6

WHAT IS INVOLVED IN BLASPHEMING AG. THE HOLY SPIRIT?

### PARTIAL SUMMARY

- ① ACT OF SPEAKING — (CONTEXT, ETY, COMP. USAGE, SYNONYMS, ETC.)
- ② ABOUT A CLEAR, UNAMBIGUOUS ACT - EXORCISM (CONTEXT)
- ③ SPEAKING ABOUT THE SPIRIT OF CHRIST, WHO IS THE HOLY SPIRIT (CONTEXT, ETY, COMP. USAGE, SCRIP. TEST.)

⑥6 Mk. 3:29 - PARTIAL SUMMARY (CONT.)

- ④ CHARGING THAT SPIRIT OF CHRIST, WHO IS THE HOLY SPIRIT, IS UNCLEAN, IN FACT, DEMONIC (CONTEXT, SCRIP. TEST.)
- ⑤ EXPRESSION OF THE HEART - INNER PERSON - NOT MERELY AN ORAL OR LINGUISTIC FORMULA (ETY, USAGE, CONTEXT)
- ⑥ COULD BE RESULT OF A PROCESS OF REJECTION AND HARDENING (CONTEXT, INFLECTION, SCRIP. TEST.)
- ⑦ IS AN INTENTIONAL, DELIBERATE ACT (CONTEXT) COMP. USAGE, SC. TEST.)



(168)

MK. 3:24 - [INT<sup>2</sup>]

6a

## WEIGH EVIDENCE - TO

DETERMINE WHICH POSITION  
HAS PREPONDERANCE OF  
EVIDENCE IN ITS FAVOR, IF  
POSSIBLE - IF CANNOT, SUSPEND  
CONCLUSION!

### THREE CRITERIA: (INTERRELATED)

- ① RELATIVE IMPORTANCE OF EVIDENCE
- ② RELATIVE CERTAINTY RE EVIDENCE
- ③ RELATIVE AMOUNT OF EVIDENCE  
(LEAST SIGNIFICANT)

(169)

MK. 3:29

6

## TWO POSSIBILITIES:

- ① BLASPHEMOUS STATEMENT AN  
ISOLATED ACT OF SPEECH.  
(SOLELY LINGUISTIC)
- ② BLASPHEMOUS STATEMENT A  
CULMINATION OF A PROCESS  
OF CONTINUAL REJECTION &  
HARDENING OF THE HEART.  
(ULTIMATELY A HEART  
PROBLEM - KARDIOSCEROUS)

176

SELF-DEBATE

EVIDENCE

EVIDENCE

POSS. #1 - LINGUISTIC FORMULA

POSS. #2 - HEART CONDITION -> LING. FORMULA

SUMMARY TECHNIQUE

6d

MK. 3:29 - WHAT IS MEANT BY BLASPHEMING AG. THE H.S.?

171

MK. 3:29 - WHY IS THE BLASPHEMER AG. THE

THEY SPIRIT NEVER FORGIVEN?

(NOTE FOCUS ON PERSON)

CLUSTER OF QUESTIONS:

① WHAT IS MEANT BY FORGIVENESS?

② WHAT ARE THE CONDITIONS FOR FORGIVENESS? (CONTEXT, SCRIP. TEST -

CONFESSION OF SIN AND REPENTANCE FOR SIN)

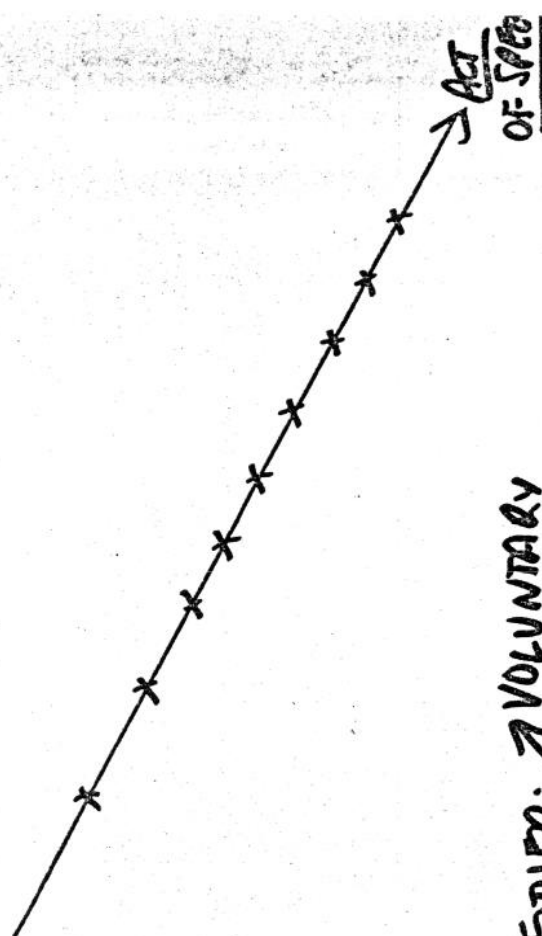
③ WHAT IS INVOLVED IN CONFESSION & REPENTANCE? (DEF. OF TERMS, CONTEXT, SCRIP. TEST.)

④ IS A BLASPHEMER AGAINST THE HOLY SPIRIT ABLE TO MEET THESE CONDITIONS? IF NOT, WHY? (PSYCHOLOGICAL EVIDENCE)

6e

(173)

## PROCESS OF REJECTION/HARDENING:



ETHER: → VOLUNTARY DECEPTION (MK. 12:1 ff.)

→ VOLUNTARY

IGNORANCE

(MK. 4:10-12; IS. 5-6; JN. 12:37-40)

## WHY NEVER HAVE FORGIVENESS?

(CONDITIONS: CONFESSION/  
REPENTANCE)

MK. 3:29 - WHY IS SUCH A BLASPHEMER NEVER FORGIVEN?

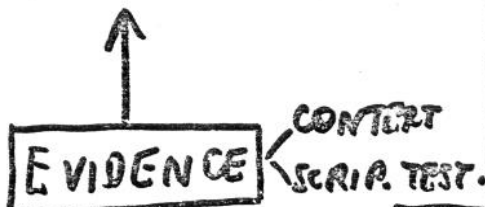
6f

### SUMMARY TECHNIQUE

#### POSS. #1 - VOLUNTARY DECEPTION

(KNEW THAT HIS SPIRIT WAS HOLY/DIVINE/GOOD, BUT DELIBERATELY SAID OTHERWISE TO SUPPORT THEIR WICKED PLANS TO ANNIHILATE JESUS)

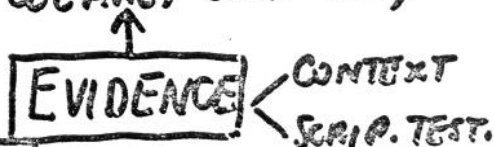
(172)



(MK. 12:1-12; JN. 11:45-53, 12:9-11, ETC.)

#### POSS. #2 - VOLUNTARY IGNORANCE

(HAD BECOME SO IGNORANT/BLIND BEC. OF THEIR CONSTANT REJECTION OF LIGHT THAT THEY WERE NO LONGER ABLE TO DISTINGUISH BET. ABSOLUTE GOOD (HOLY SPIRIT) AND ABSOLUTE EVIL (SATAN) - ∴ CALLED WHAT WAS CLEARLY GOOD EVIL)



SELF-DEBATE (MK. 4:10-12; IS. 5:20, 6:9-10; JN. 12:37-40, ETC.)



(124)

MLK 3:29 - [INTEGRATION]

17

BLASPHEMY AG. THE HOLY  
SPIRIT IS TO ENGAGE IN AN  
ABUSIVE, INSULTING STRAIGHT-  
(ACT) AGAINST THE MORAL  
POWER (SPIRIT) OF JESUS BY  
CHALLENGING HIM IN SITUATIONS  
WHERE HE IS OBVIOUSLY GOOD  
(HOLY), THUS REVEALING  
A HEART CONDITION WHICH IS  
HOPELESS, BEC. IT IS BEYOND  
THE POSSIBILITY OF CONFESSION.

(125)

MLK 3:29 (CONT.)

18

AND RESENTANCE AND THERE-  
FORE CANNOT MEET THE  
INDISPENSABLE REQUISITES  
FOR FORGIVENESS.

1. THEREFORE, TO BLASPHEME THE HOLY SPIRIT IS TO SPEAK IRREVERENTLY ABOUT THE HOLY SPIRIT, OR TO REVILE, ABUSE, OR SLANDER THE HOLY SPIRIT

1. PRELIMINARY DEFINITION--  
BLASPHEMES = SPEAK IRREVERENTLY,  
REVILE, ABUSE, SLANDER  
(AMERICAN COLLEGE DICT.,  
RODALE, SYNONYM FINDER)

2. CONTEXT--MARK 3:28-29 STRUCTURED  
ON BASIS OF CONTRAST WITH  
PARTICULARIZATION. THE CONTRAST  
IS EXPRESSED IN TWO WAYS:  
FIRST, THE PARTICULAR BLASPHEMING  
OF V.29 HAS AS ITS OBJECT  
THE HOLY SPIRIT, WHEREAS NO  
OBJECTS ARE MENTIONED IN V.28;  
SECONDLY, THE STATEMENT OF  
V.29 IS IN VERBAL FORM AND  
FOCUSSES ON THE DOER, WHEREAS  
THE STATEMENT OF V.28 IS IN  
NOMINAL FORM AND FOCUSSES ON  
THE ACTION.

2.A. BOTH INVOLVE ACTS OF SLANDER, THE ONLY DIFFERENCE BEING THAT  
THE OBJECTS ARE UNKNOWN IN V. 28, WHEREAS THE OBJECT IS THE  
HOLY SPIRIT IN V. 29. THE CHANGE FROM THE NOMINAL TO VERBAL  
INVOLVES VARIOUS WAYS OF EXPRESSING THE SAME THING AND HAS  
NO SIGNIFICANCE IN ITS OWN RIGHT. (ACTION AND OBJECT ALONE)  
B. IN ADDITION TO A DIFFERENCE IN OBJECTS, THERE IS ALSO A  
DIFFERENCE IN THE SIGNIFICANCE OF THE BLASPHEMING. IN THE  
STATEMENT OF V. 29, WHICH FOCUSSES ON THE DOER, THE STRESS  
IS ON THE AN ACT OF SLANDER AGAINST THE HOLY SPIRIT WHICH IS  
AN EXPRESSION OF A CERTAIN KIND OF PERSON (THE BLASPHEMER),  
SO THAT THE ACT NOT ONLY INVOLVES SPEECH, BUT THE BEING OF THE  
SPEAKER. THIS IS THE MEANING OF THE CHANGE FROM THE NOMINAL  
FORM AND THE FORGIVENESS OF ACTIONS WHICH ARE BLASPHEMOUS IN  
V.28, TO THE VERBAL FORM AND THE NON-FORGIVENESS OF THE  
BLASPHEMER IN V.29. (ACTION AND OBJECT PLUS THE PERSON OF  
THE BLASPHEMER)

SINCE THE CONTEXT INDICATES THAT THE HOLY SPIRIT  
HAD DESCENDED ON JESUS (MK.1:10) AND CONTROLLED  
HIS ACTIONS (1:12), THE CHARGE OF THE SCRIBES FROM  
JERUSALEM WOULD INVOLVE SLANDERING THE HOLY  
SPIRIT IN JESUS BY CALLING HIM DEMONIC.  
(QUESTIONS: WHO IS BEEZEBUL? WHY DID THE  
SCRIBES CHARGE THAT JESUS WAS POSSESSED BY  
BEEZEBUL? ETC.) IN ADDITION, SCRIPTURAL  
TESTIMONY (MT. 11:27-28 INDICATES THAT IT WAS  
"BY THE SPIRIT OF GOD" THAT JESUS CAST OUT DEMONS,  
AND NOT BY BEEZEBUL. INDEED, IT ALSO INDICATES  
THAT THE HOLY SPIRIT WAS THE POWER WHICH MAKES  
POSSIBLE JESUS' ACTIONS (LK.4:14,18). THUS THE  
SCRIBES CALLED THE HOLY SPIRIT, WHO IS THE AGENT  
WHO POSSESSES JESUS AND BY WHOM HE IS ENABLED TO  
CAST OUT DEMONS SATANIC.

5. CONTEXT, INFLECTION, AND HISTORICAL BACKGROUND

THE OUTCOME OR RESULT OF BLASPHEMING AGAINST THE  
HOLY SPIRIT IS TO BE THE KIND OF PERSON WHO IS  
NOT FORGIVEN (3:29). THE SCRIBES WERE AMONG THE  
RELIGIOUS LEADERS OF THE DAY. JESUS USES THE  
INDEFINITE PRONOUN "WHOEVER" TO INDICATE THOSE  
TO WHOM THE WARNING OF V.29 IS ADDRESSED, AND  
"WHOEVER" IS ALL-INCLUSIVE. IN ADDITION, THE  
THE VERB "BLASPHEMES" IS USED IN THE SUBJUNCTIVE  
MOOD IN CONJUNCTION WITH ~~AND~~, WHICH INDICATES  
FUTURE POSSIBILITY AND CONTINGENCY AND NOT PAST

5. A. THEREFORE, IN VIEW OF WHO THE SCRIBES WERE  
AND IN VIEW OF THEIR BEING INCLUDED IN THE  
"WHOEVER," AND IN VIEW OF THE USE OF THE  
SUBJUNCTIVE, JESUS IS WARNING THE SCRIBES  
ABOUT THE POSSIBILITY OF COMMITTING THE  
UNPARDONABLE SIN OF BLASPHEMING AGAINST THE  
HOLY SPIRIT. THUS THOUGH BLASPHEMING  
AGAINST THE HOLY SPIRIT IS RELATED TO  
THE CHARGE OF 3:22, THE CHARGE ITSELF IS  
NOT AN ACT OF BLASPHEMING AGAINST THE  
HOLY SPIRIT.

6. CONTEXT AND INFLECTION--

THE AORIST TENSE IS INDICATED BY THE AORIST INFLECTION OF "BLASPHEMES", WHICH MAY BE CONSTATIVE AND MAY MEAN EITHER A SINGLE MOMENTARY ACTION OR SOMETHING WHICH OCCURS OVER A PERIOD OF TIME OR INVOLVES A SUCCESSION OF ACTS OR EVENTS. THE CONTEXT INDICATES THAT SOME OF THE RELIGIOUS LEADERS HAD HARDENED HEARTS(3:5), AND THAT THEY WERE SO SET AGAINST JESUS THAT THEY PLOTTED TO DESTROY HIM (3:6). THE PARABLE OF THE SOWER TALKS ABOUT THE "PATH", WHICH REPRESENTS THE HARD HEART-SOIL OF THOSE WHO NO LONGER RESPOND TO THE SEED-WORD WHEN IT IS SOWN. (4:15)

5. B. JESUS IS IMPLYING THAT THE SCRIBES, EVEN THOUGH THEY WERE RELIGIOUS LEADERS, HAD COMMITTED THE UNPARDONABLE SIN OF BLASPHEMING AGAINST THE HOLY SPIRIT, SINCE THE ACT OF 3:22 MEETS ALL OF THE ELEMENTS INVOLVED IN SUCH BLASPHEMING. THUS THE "WHOEVER" MEANS WHOEVER ELSE SHOULD ANYONE ELSE COMMIT THE SAME SIN, THE OUTCOME WILL BE THE SAME. THE SUBJUNCTIVE INDICATING POSSIBILITY THEREFORE DOES NOT APPLY TO THE SCRIBES BUT TO ANY OTHERS WHO IN THE FUTURE WOULD COMMIT THE SAME SIN.
6. THEREFORE, THOUGH THE BLASPHEMING AGAINST THE HOLY SPIRIT MAY INVOLVE A SINGLE ACT, AS IN 3:22, SUCH AN ACT MAY BE THE END RESULT OF A PROCESS OF HARDENING AND THEREFORE MAY INDICATE SUCH A FIXED HEART-SET THAT THE PERSON IS BEYOND THE POSSIBILITY OF FORGIVENESS. (QUESTIONS: WHAT ARE THE CONDITIONS FOR FORGIVENESS, AND WHAT DO THEY MEAN/INVOLVE? ETC.)

ETC.

SUMMARY OF POSSIBLE EVIDENCE - WEIGHING EVIDENCE

POSS.#1 - SCRIBES - SIN POTENTIAL

POSS.#2 - SCRIBES - SIN ACTUAL

1. INFLECTION - SUBJ.

1. INFLECTION (SUBJ. AND SYNTAX

2. CONTEXT

ETC.

(SELF-DEBATE)

WEIGH

EVIDENCE



⑩ US<sup>2</sup> OF PARABLES  
(NOT INT<sup>2</sup>)  
KEEP IN MIND THE FLC:

① LITERARY FORM - PARABOLIC  
(ANALOGICAL & PARADOXICAL)

ANALOGY (EXTENDED SIMILE)  
(OR - METAPHOR)  
X LIKE Y  
(SPIRITUAL (PHYSICAL  
TRUTH) STORY: IMAGE)

LIKENESS IS  
ANALOGICAL  
(NOT IDENTICAL)  
SIMILARITY -  
DISCOVER  
DISSIMILARITY -  
AVOID

⑪ PRIMARY DETERMINANTS IN  
INTERPRETING PARABLES:

① LITERARY FORM - SIMILE - BASED  
ON ANALOGY (VS) IDENTICALNESS.  
DIALECTICAL: SIMILARITY AND  
DISSIMILARITY. LOOK FOR  
ONE MAIN POINT OF SIMILARITY  
(INTERSECTION) BET. PHYSICAL  
IMAGE (STORY) AND SPIRITUAL  
TRUTH.

② STRUCTURE OF PARABLE -  
MAIN INGREDIENTS AND

7:1-30 (CONT.)

8

## BASIC CONTRAST

PHAR. SCRIBES, TEWTS:

WHAT DEFILES = CEREMONIAL

UNCLEAN (EXTERNAL) =

COMES FROM WITHOUT (STOMACH)

(VS)

JESUS, DISC. WOMAN:

WHAT DEFILES = EVIL (SPIRITUAL) =

COMES FROM WITHIN (HEART)

(V. 23)

7:1-30 (CONT.)

9

LEGALISTIC ETHIC (VS) JESUANIC ETHIC

1. UNCODIFIED -  
ABSOLUTIST SITUATIONAL

2. OTHER-CENTERED  
MOTIVATION - GOOD  
AND OTHERS

3. TWO-SIDED:  
EXTERNAL INTERNALE (VS)  
RITUALISTIC EXTERNAL

4. FACILITATES  
HYPOCRISY SINCE RIGID  
INTEGRITY

5. AMBIGUOUS -  
SPECIFIC - RIGID  
FLEXIBLE

7.1-33 (2001)

10

- PROVINCIAL — 6. UNIVERSAL — EXCLUSIVISTIC INCLUSIVISTIC
- CORPORATE — 7. INDIVIDUALISTIC MONOLITHIC
- EGALITARIAN — 8. HIERARCHICAL
- ATOMISTIC — 9. HOLISTIC
- IMMATURE — 10. MATURE
- CAN BE — 11. ALWAYS UNPRINCIPLED PRINCIPLED

MK. 7:23

①

## • QUESTIONS SELECTED:

- WHAT IS MEANT BY DEFILE? EVIL? FROM WITHIN?
- (D) HOW ARE THEY RELATED TO EACH OTHER(D), AND WHAT IS INVOLVED IN THESE RELATIONSHIPS? (D) HOW IS JESUS' VIEW OF 7:23 DIFFERENT FR. THE PHARASAIC VIEW? (A-D) WHY DOES EVIL



MK. 7:23 (CONT.)

②

QUESTIONS:

COME FROM WITHIN AND  
WHY DOES IT DEFILE  
RATHER THAN WHAT  
ENTERS A PERSON  
(PHAR. VIEW)? (R)

MK. 7:23 (CONT.)

③

CONTEXT (MAIN CONTRAST)

PHARISAE VIEW (TRADITION  
OF ELDERS)

DEFILES = CEREMONIALITY = ENTER  
UNCLEAN FROM  
(RITUALISTIC, FROM  
EXTERNAL, UNCLE  
HYPOCRITICAL FOODS  
VIEW) (STONIA)

• JESUS' VIEW: (VS)

DEFILES = EVIL = COMES FROM WITHIN  
HEART

## INTERACT 3

182

SPIRITUAL COUNTERPARTS - ②  
MAIN RELATIONSHIPS (LOOK  
FOR HUNGE OF PARABLE - UNUSUAL,  
UNEXPECTED)

### ③ CONTEXT OF PARABLE

BOOK-AS-A-WHOLE AND SEGMENT-  
ALSO SETTING, PROLOGUE,  
EPILOGUE, AND EXPLANATORY  
REMARKS

### ④ HISTORICAL BACKGROUND

① JESUS' DAY - CUSTOMS, PRACTICES  
(R. TRENCH - NOTES ON PARABLES)

## INTERACT 4

183

AND MIRACLES OF OUR LORD ③

① EARLY CHURCH - TD WITH CH BOOK  
ADDRESSED - LIFE SETTING  
(SITZ IM LEBEN)

(SEE CH. DODD, THE PARABLES  
OF THE KINGDOM, J. JEREMIAS,  
THE PARABLES OF JESUS)

⑤ SCRIPTURAL TESTIMONY -  
BASED ON HARMONY BET.  
FINDINGS IN PARABLES AND  
REST OF SCRIPTURES

⑥ INTERPRETATIONS OF OTHERS

①84

Mk. 4:1-34

①

## PRIMARY STRUCTURAL LAWS

### I. PREP<sup>n</sup>/REALIZATION BY

PART<sup>n</sup> (4:1-2 → 3-32)

↓  
Qs (NEXT PAGE)

### II. RECURRENCE (ESP.)

A. SEED MOTIF (ALL BUT LAMP  
AND MEASURE)

B. KINGDOM MOTIF (THREE  
REFS: 4:11, 4:26, 4:30)

ETC. → Qs

①85

4:1-34

①a

### I. PART<sup>n</sup> (INC. PREP<sup>n</sup>)

INT. Qs:

WHAT IS A PARABLE? (D)

WHAT IS INVOLVED IN

TEACHING IN PARABLES? (D)

WHICH PARABLES ARE

USED, AND WHAT DOES

EACH MEAN? (D) WHY IS

EACH PARABLE TOLD AND

RECORDED? (R) WHY IS



(186)

4:1-34 (CONT.)

(1b)

EACH PARABLE RECORDED  
HERE? (R) WHY DID JESUS  
TEACH IN PARABLES? (R)  
WHY DID JESUS TEACH  
"MANY THINGS IN PARABLES"? (R) WHAT ARE THE  
FULL IMPLICATIONS OF  
THE ANSWERS TO THESE  
QUESTIONS? (IMP)

(187)

4:1-34 (CONT.)

(1c)

II.

**RECURRENCE**

SEED MOTIF - ALL EXCEPT  
LAMB & MEASURE  
KINGDOM MOTIF - 11, 26, 20  
EARS TO HEAR - 9, 23-24

WHAT IS INVOLVED IN  
EACH OF THESE? (D)  
WHY IS EACH EMPHASIZED  
RECURRINGLY? (R) ARE  
THEY RELATED TO EACH  
OTHER? (O) IF SO, HOW ARE  
THEY RELATED? (O), AND  
WHAT IS INVOLVED IN  
THEIR RELATIONSHIPS? (D)  
WHY THESE RELATIONS? (R)  
IMPLICATIONS? (IMP)

(188)

Mk. 4:1-34 (CONT.)

(2)

III.

INSTRUMENTATION

PARABLES (MEANS) → PURPOSES

(4:10-12 - SEE "SO THAT" OF 4:12)

↓  
- REVEAL (RECEPTIVE)

↓  
- CONCEAL (NON-RECEPTIVE)

Qs (NEXT PAGE)

PROBABLY WILL NEED

IV. CAUSATION (?) (TO AWAIT INTERPRET?)

THREE MAIN PARABLES (CAUSES)

↓

LAMP & MEASURE (EFFECTS)

V. GENERALIZATION

PARTICULARS (FEW SPECIFIC PAR.)

GENERAL ("MANY SUCH PARABLES")

to

4:33-34

(189)

4:1-34 (CONT.)

(2a)

III.

INSTRUMENTATION

WHAT IS INVOLVED IN THE  
PURPOSE(S) OF THE PARABLES  
(D) HOW DO THE PARABLES  
SERVE AS A MEANS OF  
ACHIEVING THIS PURPOSE(S)  
(M-D) WHY DID JESUS HAVE  
SUCH A PURPOSE? (R)  
WHY DID HE USE PARABLES  
TO ACHIEVE HIS PURPOSE(S)?  
(R) IMPLICATIONS?

(190)

4:1-34 (cont.)

(2b)

IV.

CAUSATION (?)

DO VS. 21-25 DESCRIBE  
THE EFFECTS OF THE  
PARABLES? (O) IF SO,  
WHAT ARE THE EFFECTS,  
AND WHAT DOES EACH  
MEAN? (D) HOW DO THE  
PARABLES PRODUCE THESE  
EFFECTS? (M-D) WHY ARE  
THESE EFFECTS EMPHASIZED  
HERE? (R) IMPLICATIONS?

(191)

MK. 4:1-34

3

- STRATEGIC AREAS

- ① 4:1-2; 33-34 - GENL. STATEMENTS
- ② 4:10-12 - INSTRUMENTATION  
(PURPOSES OF PARABLES) ;  
RECURRENT OF KINGDOM MOTIF
- ③ 4:21-25 - CAUSATION; RECURRENT  
OF "EARS TO HEAR" MOTIF
- ④ 4:3-4; 26, 30 - RECURRENT OF SEED  
MOTIF & KINGDOM MOTIF

- LITERARY FORM: PARABOLIC



(192)

MK. 4:21-25

1

REASONS WHY PICTURE-PARABLES OF 4:21-25 (LAMP/MEASURE) ARE NOT MORE PARABLES ON A PAR WITH THE OTHER PARABLES OF 4:1-34, BUT A COMMENTARY ON THE OTHER PARABLES:

- ① BREAK SEED & KINGDOM MOTIFS
- ② MIXTURE OF PICTURES
- ③ RELATED TO HEARING/HEEDING-RESPONSE TO TEACHINGS IN PARABLES (VS. 23, 24 - CF. V.9)
- ④ USE IN OTHER SYNOPTICS (ESP. MTT. 10:26; 13:12)
- ⑤ CONTAINS EXHORTATION IN HEART OF STATEMENT - UNUSUAL FOR PAR. (V.24) ETC.

"ORPHAN SAYINGS"

(193)

MK. 4:21-25

1a

"ORPHAN SAYINGS"  
(FOUND IN DIFFERENT  
CONTEXTS IN SYNOPTICS)

① LAMP/LIGHT - MK. 4:21-23

MK. 4:21 - CF. MTT. 5:15; LK. 8:16; 11:33

MK. 4:22 - CF. MTT. 10:26; LK. 8:17; 12:2

MK. 4:23 - CF. MTT. 11:15

PROCLAIMING IMAGE - "MYSTERY" ENTRUSTED  
TO DISCIPLES IS TO BE PROCLAIMED/  
DISCLOSED, NOT HIDDEN! (CF. 4:11)

NATURE OF WORD - LAMP/LIGHT

② MEASURE - MK. 4:24-25

MK. 4:24 - MTT. 7:2; LK. 6:38

MK. 4:25 - MTT. 13:12; 25:29; LK. 8:18; 19:26

194

MR. 4: 21-25

2

HEEDING/OBEDIENCE IMAGE - DISCIPLES/

OTHERS WILL GROW IN UNDERSTANDING  
AND KNOWLEDGE ONLY IF THEY ARE  
OBEIENT TO WHAT THEY HEAR

CONTRASTING  
RESPONSES & CONSEQUENCES

- GIVE/HAS → MORE GIVEN (LAW OF  
SPIRITUAL INCREASE)

- HAS NOT → WHAT HE HAS IS TAKEN  
AWAY (LAW OF SPIRITUAL DECREASE)

THE RESULTS OF RESPONDING  
TO THE WORD

- MEASURE

195

MR. 4: 21-25

3

CAUSATION

KINGDOM WORD-PARABLES

"LAMP"

LIGHT

NATURE  
(CAUSAL)

HUMAN RESPONSES  
(EFFECTS)

"MEASURE"

HAS CERTAIN  
EFFECTS -  
PRODUCES  
SPIRITUAL  
GROWTH OR  
ATROPHY

THEREFORE,

LET IT SHINE/  
DO NOT HIDE  
IT!

PROCLAMATION

THEREFORE, HEED  
IT THAT THERE  
MAY BE SPIRITUAL  
GROWTH - INC.  
PROCLAMATION

OBEIDENCE

PART.

GEN. 1

196

## ORGS<sup>n</sup> OF PARABLES

(NOT INT<sup>n</sup>)

KEEP IN MIND THE FLG:

1a

### ① LITERARY FORM - PARABOLIC

(ANALOGICAL + PARADOXICAL)

### ANALOGY (EXTENDED SIMILE)

(OR - METAPHOR)

X LIKE Y

(SPIRITUAL

(PHYSICAL

TRUTH)

STORY: IMAGE)

LIKENESS IS

ANALOGICAL

(NOT IDENTICAL)

SIMILARITY -  
DISCOVER

DISSIMILARITY -

AVOID

197

## INTERPRET<sup>n</sup> PARABLES

(INC. ALL IMAGES)

### ① IDENTIFY THE MAIN COMPONENTS OF

THE PHYSICAL SIDE OF THE PARABLE.

### ② FIND THE SPIRITUAL MEANING/COUNTER

PARTS OF THE MAIN PHYSICAL COM-

PONENTS (CONTEXT, SCRIP. TESTIMONY,

COMMON SENSE/EXPERIENCE, HISTORICAL

BACKGROUND)

### ③ FIND THE MAIN RELATIONSHIPS BET.

THE COMPONENTS, ESP. THE ONE MAIN

RELATIONSHIP WHICH REPRESENTS THE

MOST SURPRISING/UNUSUAL ELEMENT.

### ④ IDENTIFY THE ONE MAIN POINT OF SIMI-

LARITY IN THE PARABLE, USING THE ABOVE



## ① PRIMARY DEFERENTIALS IN

### INTERPRETING PARABLES:

- ① LITERARY FORM - SIMILE - BASED ON ANALOGY VS IDENTICALNESS. DIALECTIC: SIMILARITY AND DISSIMILARITY. LOOK FOR ONE MAIN POINT OF SIMILARITY (INTERSECTION) BET. PHYSICAL IMAGE (STORY) AND SPIRITUAL TRUTH.

- ② STRUCTURE OF PARABLE - MAIN INGREDIENTS AND

## INTERPRET

## ② SPIRITUAL COUNTERPARTS -

MAIN RELATIONSHIPS (LOOK FOR HINCE OF PARABLE - UNUSUAL UNEXPECTED)

## ③ CONTEXT OF PARABLE

BOOK-AS-WHOLE AND SEGMENT ALSO SETTING, PROLOGUE, EPILOGUE, AND EXPLANATORY REMARKS

## ④ HISTORICAL BACKGROUND

④ JESUS' DAY - CUSTOMS, PRACTICES (R. TRENCH - NOTES ON PARABLES)

## INTERPRET<sup>2</sup>

200 AND MIRACLES OF OUR LORD ③

⑥ EARLY CHURCH - TO WHICH BOOK

ADDRESSED - LIFE SETTING  
(SITZ IM LEBEN)

(SEE CH. DODD, THE PARABLES  
OF THE KINGDOM, J. JEREMIAS,  
THE PARABLES OF JESUS)

⑤ SCRIPTURAL TESTIMONY -

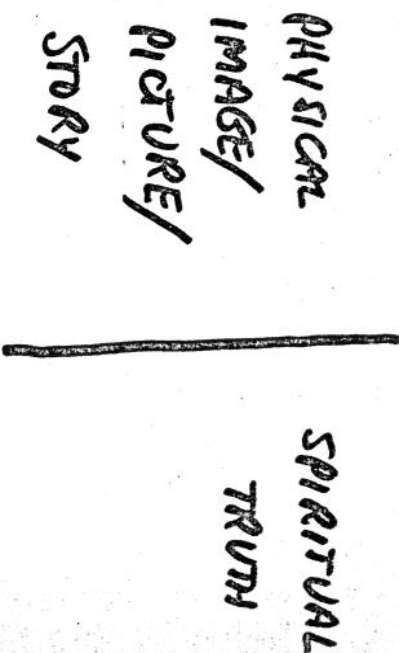
BASED ON HARMONY BET.  
FINDINGS IN PARABLES AND  
REST OF SCRIPTURES

⑥ INTERPRETATIONS OF OTHERS

201

## INT<sup>2</sup> OF PARABLES

① MEANING - TO PLACE ALONGSIDE



② RELATION - COMPARISON/ANALOGY ⑤⑥

IDENTITY/IDENTICALNESS



FIND ONE MAIN POINT OF SIMILARITY  
BET. PHYSICAL ASPECT & SPIRITUAL  
TRUTH!

202

## OBS<sup>n</sup> OF PARABLES

(CONT.)

②

NOT-IDENTICAL (EQUIVALENCE)  
(TOTAL SIMILARITY)

$$X = Y$$

∴ LOOK FOR ONE MAJOR POINT!

## ② STRUCTURE (INC. SIMIL)

AND NON-ROUTINE TERMS-  
E.G, 4:36)

## ③ DISCOVER MAJOR COMPONENTS OF PARABLES

203

## OBS<sup>n</sup> OF PARABLES

(CONT.)

③

⑥ OBSERVE STRUCTURAL RELATIONS BET. COMPONENTS (PARAGRAPHS) - LOOK FOR KEY RELATIONSHIP AROUND WHICH PARABLE REVOLVES (UNUSUAL, UNEXPECTED, DISTINCTIVE)



204

# ORGE OF PARABLES

(CONT.)

③ CONTEXT - PROLOGUE, EPILOGUE, EXPLANATORY REMARKS, ETC. (INC. BIC-AS-WHOLE)



## ASK INTERPRETIVE QS

(DETAILED - VARIOUS KINDS - MAY NEED TO LIMIT NUMBER DUE TO TIME)

④

205

MR. 4:3-9, 14-21

### PARABLE OF SOILS

COMPONENTS ; RELATIONSHIPS

- ① REURRENCE - SOWER (AGENT)
- ② REURRENCE - SOWNED SEED (IMM. ENV.)
- ③ REURRENCE W/ CONTRAST - SOILS

REC. OF INSTRUM.

④ PATH

⑥ ROCKY GROUND - NOT MUCH SOIL

⑦ THORNY GROUND - THORNS GREW UP

⑧ GOOD GROUND

\*V ④ CONTRASTING CAUSATION - DIFF. CONSEQUENCES

KEY ⑥ PATH - BIRDS DEVOUR SEED - NO GERMINATION

⑦ ROCKY GROUND - NOT MUCH SOIL - SEED IMMEDIATELY SPRANG UP - GERMINATED BUT BY SUN SINCE HAD NO ROOT - NO FLOURISH

PARABLE OF SOILS

1a

③ THORNY GROUND - THORNS GREW - CHOKED

PLANT - NO GRAIN - GERMINATION & SOME GROWTH, BUT NO GRAIN

④ Good soil - GERM, GROWTH & HARVEST,

MOUCH IN VARYING DEGREES!

(NOTE PROGRESSIVE MOVEMENT TOWARD CUMAX!)

BIRDS

→ SARA - CONTROLS OUT COME

HOPELESSNESS

HARDENED/UNRECEPTIVE

3:29-30; 3:6; MT. 13:19, 22;

UNDERST (CF. MK. 4:11-12;

HARD, BLIND, LACKING IN

UK

CONSEQUENCES

① PATH

③ SOILS &

② SEED

① SOWER

MT. 13:19

MK. 4:11, 26, 30; 1:14-45;

→ WORD OF KINGDOM (CF.

(MT. 1:14-15, 3:14)

→ PROCLAIMERS - WORD

DISC.

SPIRITUAL MEANING

PHYSICAL COMPONENTS

## (NOTE EVIDENCE/DETERMINANTS BEING USED)

③ SOILS & CONSEQUENCES (cont.)

PHYSICAL COMPONENTS

SPIRITUAL MEANING

PAR. OF SOILS

11c

PARABLE OF SOWER

11c

① THE STORY HAS A PARABOLIC LITERARY FORM -  
[PREMISE #1] - (CONTEXT & LITERARY FORM)

② IN A PARABLE IT IS THE UNEXPECTED/UNUSUAL  
WHICH IS MOST FREQUENTLY ITS MAIN EMPHASIS -  
[P#2] - (LIT. FORM)

③ THE UNUSUAL ELEMENT IN THIS PARABLE IS  
THAT THE SAME SEED/WORD SOWN BY THE  
SAME SOWER/PROCLAIMER HAS SUCH  
RADICALLY DIFFERENT OUTCOMES, FROM  
NOT GERMINATING AT ALL TO BEARING  
FRUIT THIRTY-FOLD, SIXTY-FOLD, AND ONE  
HUNDRED FOLD, DEPENDING ON THE DIFFERENT  
SOILS/PERSONS ON WHOM THE SEED/WORD  
HAS BEEN SOWN - [P#3] - (CONTEXT, INCL.  
PAR. STRUCTURE)

④ ⑤. THE MAIN TRUTH OF THE PARABLE THAT  
THE VARIOUS KINDS OF PERSONS/HEARTS TO WHOM  
THE WORD IS PROCLAIMED ARE ULTIMATELY  
CRITICAL IN DETERMINING ITS EFFECTIVENESS  
AND CONSEQUENT PAST INFERENCES



103b

PARABLE OF SOWER

1c"

- ① THE SEED IS THE SAME THROUGHOUT AND IS LIKENED TO THE WORD OF THE KINGDOM - [PREMISE #1] - (CONTEXT; LITERARY FORM; SCRIP. TEST, ESR. MTT. 13:19)
- ② THE SOWER IS THE SAME THROUGHOUT AND IS LIKENED TO THE ONE WHO SPREADS/PROCLAIMS THE WORD OF THE KINGDOM - [P#2] (SAME)
- ③ THE SOULS REPRESENT THE DIFFERENT KINDS OF PERSONS WHO HEAR THE WORD OF THE KINGDOM - [P#3] (SAME)

108c

SOWER - CONT.

1c"

- ④ THE UNUSUAL ELEMENT IS THAT THE DIFFERENT KINDS OF PERSONS CAUSE THE WORD OF THE KINGDOM TO HAVE DIFFERENT OUTCOMES WHEN IT IS PROCLAIMED TO THEM - [P#4] (SAME - REC. OF CONTRASTING CAUSATION)

- ⑤ ∴, THE MAIN TRUTH OF THE PARABLE IS THAT THE WORD OF THE KINGDOM IS SUCH THAT ITS OUTCOMES WILL ULTIMATELY BE AFFECTED NEGATIVELY OR POSITIVELY BY THE KINDS OF PERSONS WHO HEAR IT - [POST. INF.]

208d

## PARABLE OF SOILS

(MK. 4:3-9, 14-20)

1c4

- ① THE SAME SOWER AND SEED RECUR THROUGHTOUT THE PARABLE (PREMISE #1 - CONTEXT - STRUCTURE OF PARABLE AND INTERPRETATION - RECURRENCE)
  - ② THE SOILS ON WHICH THE SEED FALL ARE RADICALLY DIFFERENT (PREMISE #2 - CONTEXT - PARABLE STRUCTURE - REC. - CONTRAST)
  - ③ THE RESULTS OF SOWING THE SAME SEED ON DIFFERENT SOILS ARE RADICALLY DIFFERENT, DEPENDING ON THE NATURE OF THE SOIL (PREMISE #3 - CONTEXT - PARABLE STRUCTURE - REC. - CONTRAST - CAUSATION)
- ∴, THE MAIN TRUTH OF THE PARABLE INVOLVES THE FACT THAT DIFFERENT SOILS PRODUCE DIFFERENT RESULTS/ THE DIFFERENCE WHICH SOILS MAKE ON THE RESULT OF THE SEED SOWN.

209

## PARABLE OF SOILS

(MK. 4:3-9, 14-20)

①d

- THE KINGDOM OF GOD IS A KINGDOM OF THE WORD WHICH, BECAUSE IT IS SEED LIKE, WILL ULTIMATELY BE AFFECTED BY THE HUMAN HEART-SOIL OF INDIVIDUALS WHO HEAR IT, WITH THE RESULT THAT IT WILL FAIL TO PRODUCE FRUIT IN SOME (MANY) CASES, WHILE IN OTHERS IT WILL BEAR A SURE THOUGH VARYING HARVEST.
- ① REALISM PARABLE <sup>PERSONAL</sup>
  - ② VIGILANCE PAR. <sup>SOCIAL</sup>
  - ③ ENCOURAGEMENT PAR.

APPROPRIATE IN CONTEXT:

RESOURCES TO TESTS' MIN. (1:14 - 3:35)

APPOINTMENT

OF TWELVE

(3:13-19)

1 REALISM PARABLE

2 VIGILANCE PARABLE

SOCIAL INDIVIDUAL

3 ENCOURAGEMENT PARABLE

4 RESPONSIBILITY PARABLE

PERSEVERANCE

5 PATIENCE PARABLE

(MR. 4: 26-29)

COMPONENTS & STRUCTURE & CONTEXT

CONTRAST

FARMER = WORKER IN

KINGDOM - HUMAN

AGENT

ACTIVITY - SCATTERS

SEED = ENGAGES IN

VS ACTIVITIES TO PROMOTE THE KING'S

INACTIVITY = IN REACTION TO KINGDOM MATTERS

CONTEXT

SLEEPS

RISES NIGHT & DAY

CONTRAST

FARMER REAPS HARVEST

SEED = KINGDOM

OF GOD - DIVINE

ACTIVITY = GROW

(SPROUTS & GROW)

MYSTERIOUS

INCOMPREHENSIBLE = FARMER KNOWS NOT

HOW

SPONTANEOUS =

EARTH PRODUCT OF ITSELF

ORDERLY &

GRADUAL =

BLADE -> EAR -> GRAIN

SUCCESSFUL =

HARVEST



## 212 PARABLE OF SLEEPING FARMER ②

SECRET GROWTH (MK. 4:26-29)

THE GROWTH OF THE SEED-LIKE

KINGDOM OF GOD, WHICH IS HUMANLY  
INCOMPREHENSIBLE, IS SPON-

TANEOUS, ORDERLY, AND ULTIMATELY

SUCCESSFUL, BECAUSE IN THE

LAST ANALYSIS IT DEPENDS ON DI-

LINE ACTIVITY RATHER THAN HUMAN

ACTIVITY, THOUGH IN THE END HUMAN  
PROFIT FROM IT.

- ① THEMATIC PARABLE
- ② INDIVIDUAL/ESCAP. PAR.
- ③ TRUST/TRANQUILITY PAR.
- ④ NON-VIOLENCE PAR.
- ⑤ PATIENCE PAR.
- ⑥ HUMILITY PAR.

## 213

### PARABLE OF MUSTARD SEED

(MK. 4:30-34)

MUSTARD SEED =  
KINGDOM OF GOD

CONTRAST

WHEN SOWN = KINGDOM

INAUGURATED (CF. MK. 1:14-15)

SMALLEST OF  
ALL SEEDS ON

EARTH = KINGDOM

HAS VERY SMALL  
BEGINNINGS

(CF. JESUS & 12

DISCIPLE/APOSTLES)

WHEN SOWN MUSTARD

SEED GROWS =

KINGDOM DEVELOP  
AND PROMOTED

BECOMES GREATEST

OF ALL SHRUBS-  
BIRDS' NEST IN

SHADE =

HAS TRANSCEN-  
DENT CONSUMMATION!

214

## MUSTARD PLANT

215

HISTORICAL BACKGROUND (BIBLE DICT. /  
ENCYCLOPEDIA)

"SEVERAL VARIETIES OF MUSTARD... HAVE  
NOTARILY SMALL SEED, AND UNDER  
FAVORABLE CONDITIONS GROW IN A  
FEW MONTHS INTO VERY TALL HERBS -  
10-12 FT. THE RAPID GROWTH OF AN  
ANNUAL HERB MUST ALWAYS BE A

→ STRIKING FACT. (SEVERAL TYPES  
OF MUSTARD PLANTS) BIRDS READILY  
BRIGHT... TO EAT THE SEED (MT. 13:31, ETC.),  
NOT, BE IT NOTED, TO BUILD THEIR NESTS,  
WHICH IS NOWHERE IMPLIED. AMONG  
THE RABBIS A 'GRAIN OF MUSTARD'  
WAS A COMMON EXPRESSION FOR  
ANYTHING VERY MINUTE... (MT. 17:20,  
LK. 17:6). - (ISRE, VOL. III, 2101-2102)

## PARABLE OF MUSTARD SEED

③

215

(MK. 4:30-32)

THE KINGDOM OF GOD, LIKE A  
MUSTARD SEED, HAS SMALL  
AND SEEMINGLY INSIGNIFICANT  
BEGINNINGS, BUT ITS CONSUMMATION  
WILL BE TRANSCENDENT.

—#—

- ① ESCHATOLOGICAL PARABLE
- ② GRADUALISM PARABLE
- ③ ENCOURAGEMENT PARABLE
- ④ TRUST PARABLE

216

# BIOLOGY OF KINGDOM

①

(SEED)

(4:1-34)

Jesus' view

Cont. view

① SYNERGISM -

US

① MONERGISM -

BOTH GOD AND

- GOD (APOCALYPSE)

MAN ARE INVOLVED, THOUGH

- MAN (ZEALOTRY)

(PHARISAEISM)

GOD IS PRIMARILY

RESPONSIBLE

② GRADUALISM -

US

② CATAclysm -

GROWTH

- SUDDEN

APPEARANCE

(APOCALYPSE)

217

Mk. 4:10-12

1

## MAJOR FACTORS - INT<sup>N</sup>

① CONTEXT - Mk. 4:4, 14-15;

4:24-25; 3:28-30;

3:1-6; ETC.

② SCRIP. TESTIMONY -

MTT. 13:10ff, LK. 8:9ff,

JN. 12:37-40, IS. 5-6,

EX. 4ff (HARDENING OF

PHARAOH'S HEART); ETC.



MK. 4:11-12

MTT. 13:10 ff.

MK. 4:10-12

LK. 8:10

1. MTT. 13:12 - USES  
SAYING OF MK.  
4:15, AND RELATES  
IT TO THE MATERIAL  
OF MK. 4:10-12.

2. MTT. 13:13 - QUOTES  
LXX VERSION OF  
IS. 6, WITH 'OTI  
(BECAUSE) -

HUMAN CAUSE

USES HEBREW  
VERSION OF  
IS. 6:9-10, WITH  
'IVL (SO THAT)  
INSTEAD OF  
'OTI (BECAUSE) -

DIVINE PURPOSE

- ENIGMATIC

- JUDGMENTAL

(CF. ISAAH'S SITUATION)

ALSO USES  
HEBREW  
VERSION OF  
IS. 6:9-10 -  
'IVL (SO THAT)

DIVINE PURPOSE

(CF. MARK'S  
VERSION)

(CF. JN. 12:37-43)

JOHN 12:37-40

① STRESSES HUMAN CAUSE - "THOUGH HE HAD DONE  
SO MANY SIGNS BEFORE THEM, THEY DID NOT  
BELIEVE IN HIM" (v.37) - FULFILLS IS. 53:1 (v.38)  
(HUMAN CAUSE)

② STRESSES DIVINE REACTION & PURPOSE - "THEREFORE,  
THEY COULD NOT BELIEVE." (v.39) - FULFILLS IS.  
6:10 (v.40) - (DIVINE RESPONSE)

(BOTH HUMAN & DIVINE FACTORS STRESSED -  
CF. WITH ISAAH'S MINISTRY - IS. 6)

220

PURPOSE OF PARABLES

3

(MK. 4:10-12)

(SOVEREIGN)

(SOVEREIGN)

DIVINE CREATION



DIVINE



(HUMAN PERSONALITY)

REDEMPITIVE  
KEY

1 FREEDOM

2 CONSEQUENCES - FROM  
USE OF FREEDOM

INTENDED  
TO BE ACCEPTED  
FREELY, RESULT  
IN SPIRITUAL  
GROWTH

a GROWTH (PROPER USE)

b ATROPHY (ABUSE)

(CF. MK. 4:21-25)

HUMAN RESPONSE



(SOVEREIGN)  
DIVINE REACTION -  
(FORMER PROCLAM.)

1 ACCEPTANCE



1 SPIRITUAL GROWTH

2 REJECTION



2 SPIRITUAL ATROPHY -  
DIVINE JUDGMENT.

HUMAN CAUSE

(CF. MTT. 13:13,  
JN. 12:37)

DIVINE RESULT &  
PURPOSE

WORD OF PURPOSE OF  
PARABLES. (DEFINITION 2) (CONCERN)

(CF. MK. 4:11-12, 4:24-25;  
LK. 8:10; JN. 17:39-40;  
1T. 6:4-10)

231

MK. 4:10-12

4

IN THE HEBREW MIND THERE  
IS NO CONFLICT BETWEEN  
HUMAN FREE DOM/RESPONSIB-  
ILITY (PENULTIMATE) & DIVINE  
RESPONSIBILITY (ULTIMATE) -  
BOTH ARE INVOLVED IN THE STORY -  
SOMETIMES THE LATTER IS  
EMPHASIZED BEC. IT IS ULTIMATE  
& SOVEREIGN, BUT IT DOES NOT  
NEGATE THE FORMER!

(222)

Mk. 4:10-12

49

THERE IS A TWOFOLD ANSWER

TO THE QUESTION: WHO HARDENS  
THE SINNER'S HEART?



BOTH ARE TRUE! SOMETIMES  
ONE IS EMPHASIZED, SOME-  
TIMES THE OTHER! (cf. HARDENING  
OF PHAR. S HEART; ISAIAH 5-6)

STILL <sup>N</sup> - STORM TROUBLE - NATURE	GER. DEMONIAK DEMON POSSESSED	WOMAN - HEM. PHYSICAL DISEASE	TAIR DAUGHTER - RU. DEATH
HUMANLY HOPE- LESS!			
JESUS ACTS - HEALS:			
WORD CAUSES	WORD	[INDIRECT] TOUCHED HER!	TAKES HAND - WORD
DEATH - FLAUNTS			
GREAT CAUSE	DEMONIAK - IN RIGHT MIND!	IMM. - HEM. CEASED	IMM. - GIRL AROSE - WALKED
REACTION -			
DISC. FILLED W/ AWE! WHO?	PEOPLE AFRAID - ALL MEN MARVELLED	WOMAN - FEAR - TREMBL <sup>N</sup> - FELL DOWN! TOLD TRUTH	OVERCOME W/ AMAZEMENT.

(223)

50



224

STRUCTURE - MK. 4:35-5:43

[2]

(MIRACLE SEGMENT)

(HORIZONTAL &amp; VERTICAL)

I. REC. OF INTER-<sup>W</sup>/COMPARISON & CONTRAST

FOUR HUMANLY NECESSARY PROBLEMS - ①

## II. REC. OF CAUSATION W/ INSTRUCTIONS

(SOLUTIONS &amp; RESULTS) - ①

JESUS' ACTS

→ EFFECT (PICKINGS) → RESULT

&amp; MEANS (CAUSE) (CAUSE) - ① (EFFECT)

(SIMPLICEST OF MEANS)

## III. REC. OF CONTRAST - ①

ORIGINAL SITUATION VS SITUATION AFTER JESUS

AFTER JESUS

(BEFORE)

(AFTER)

(IMPLIED IN INTERROGATION) - ①

## IV. SUMMARY - DEATH CONSIDERED! PROBLEM

-H

225

MK. 4:35-43 (MIRACLES)

[3]

IDENTITY STORIES (WHO IS THIS?)

(4:41)

## I.

TRANSCENDENT, SUPRA-HUMAN JESUS

PERFORMS ACTS OF GOD (BT-I AM THE

LORD YOUR GOD) - JESUS IS LORD (κύριος)

THEOLOGY - SON OF GOD (5:7)

## II.

REDEEMING JESUS - ACTS OF DELIVERANCE

FROM THE KINGDOM OF SATAN - CF. EXODUS

STORY: MIRACLES NEEDED TO EFFECT RED-

## III.

SOVEREIGN JESUS - SUPREME OVER

NATURE, DEMONS, AND HUMAN DISEASE

AND DEATH! HE IS THE KING! HAS

UNRIVALED AUTHORITY!

## IV.

MESSIANIC JESUS - MESSIAH WAS EXPECTED

TO PERFORM MIRACLES, INC. RAISING

THE DEAD. JESUS IS CHRIST?

MARK'S CORONATION HYMN!

## CHARACTERISTICS OF "MIRACLES"

4

- ① UNUSUAL EXTRAORDINARY ACTS (vs. usual)  
- PROVIDENTIAL  
- ABSOLUTE
- ② SUPERNATURAL, SUPERNATURAL ACTS
- ③ DIVINE ACTS (vs. DEMONIC ACTS)
- ④ REDEMPTIVE ACTS

## BIBLICAL WORDS FOR "MIRACLES":

- ① "POWERS," "MIGHTY WORKS" - CAUSE
- ② "WONDERS" - EFFECTS/REACTIONS (MIRACLES)
- ③ "SIGNS" - SIGNIFICANCE/MEANING

## COMMON MISCONCEPTIONS RE MIRACLES

- ① EVERY DAY OCCURRENCES ARE MIRACULOUS  
E.G. PHYSICAL OR SPIRITUAL BIRTH -  
(cf. SCALE, RICHARDSON: TO BELIEVE IN  
MIRACLES IS TO SEE ALL OF LIFE  
THROUGH THE EYES OF FAITH)
- ② MIRACLES ARE TO BE EXPECTED AS  
IF INTENDED TO BE COMMONPLACE:  
EXPECT A MIRACLE (vs. UNUSUAL)
- ③ MIRACLES VIOLATE/SUSPEND THE  
"LAWS OF NATURE"
- ④ MIRACLES CAN BE/SHOULD BE  
SUPPORTED SCIENTIFICALLY - (cf. PARTHENO-  
GENESIS)
- ⑤ MIRACLES WERE DONE TO PROVE  
THE DIVINITY OF CHRIST
- ⑥ ALL UNUSUAL ACTS ARE MIRACLES -  
(DIVINE vs DEMONIC - REDEMPTIVE vs DESTRUCTIVE)





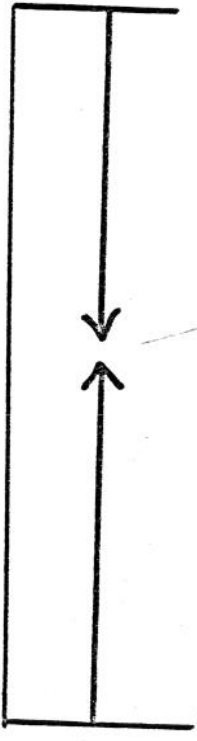


230

TWO FACTORS IN DETERMINING  
UNIT (INC. SEGMENT UNIT)

1a

① INTERNAL STRUCTURE - OBSERVE LANS  
WHICH BIND MATERIALS TOGETHER INTO  
A UNIT - E.G., RECURRENCE, PREP/REML, INTERROGATION



② EXTERNAL RELATIONSHIPS - CONTRAST/  
CHANGE IN RELATION TO SURROUNDING  
MATERIALS

PAR. SEGMENT	MIRACLE SEGMENT	TWO BY TWO SEGMENT	TRADITION SEGMENT
4:1-34	4:35-5:43	6:1-56	7:1-30

231

DETERMINING UNIT

1a

CRITICAL QUESTION ABOUT  
EACH PARAGRAPH:

IS THIS PARAGRAPH MORE  
CLOSELY RELATED TO WHAT  
PRECEDES (PRECEDING UNIT) OR  
TO WHAT FOLLOWS (FOLLOWING  
UNIT)? (CF. 1:24-30)

232

- SENDING OF DISCIPLES-TWO BY TWO
- ADDITIONAL TRAINING

6:1 56||7:1

1:14

- ① -CALL OF DISCIPLES
- CONTRASTING REASONS  $\left\{ \begin{array}{l} \text{POPULARITY} \\ \text{OPPOSITION} \end{array} \right.$

3:7 35||4:1 34||4:35 5:43

- APPOINTMENT OF DISCIPLES
- FURTHER TRAINING

(TRAINING OF ELDER'S SEGM.)

7:1	WASHED (VS) UNWASHED HANDS	8
9	CORBAN	13
14	OUT GOING, NOT IN COMING, DEFILES	23
24	SYRO- PHOENICIAN WOMAN'S DAUGHTER HEALED	30
31	DEAF- MUTE HEALED	37

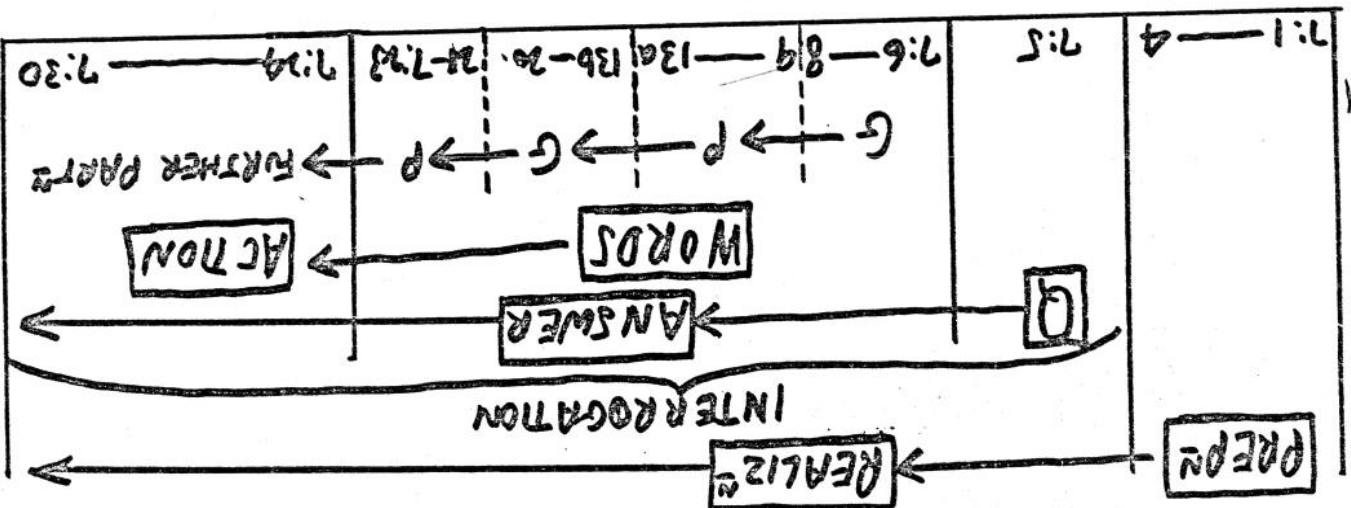
233

RECURRENT OF: CONTRAST  
(TWO BY TWO SEGM.) CAUSATION

6:1-6a	PROPERTY WITHOUT HONOR	6b
7	TWO BY TWO	13
14	HEROD'S BIRTHDAY BANQUET	29
30	FEEDING OF 5,000	44
45-52	GHOST ON SEA	52
53-56	HEALING GENN.	56

234

- STRUCTURAL UNITS
- PRIMARY STRUCTURAL LAWS

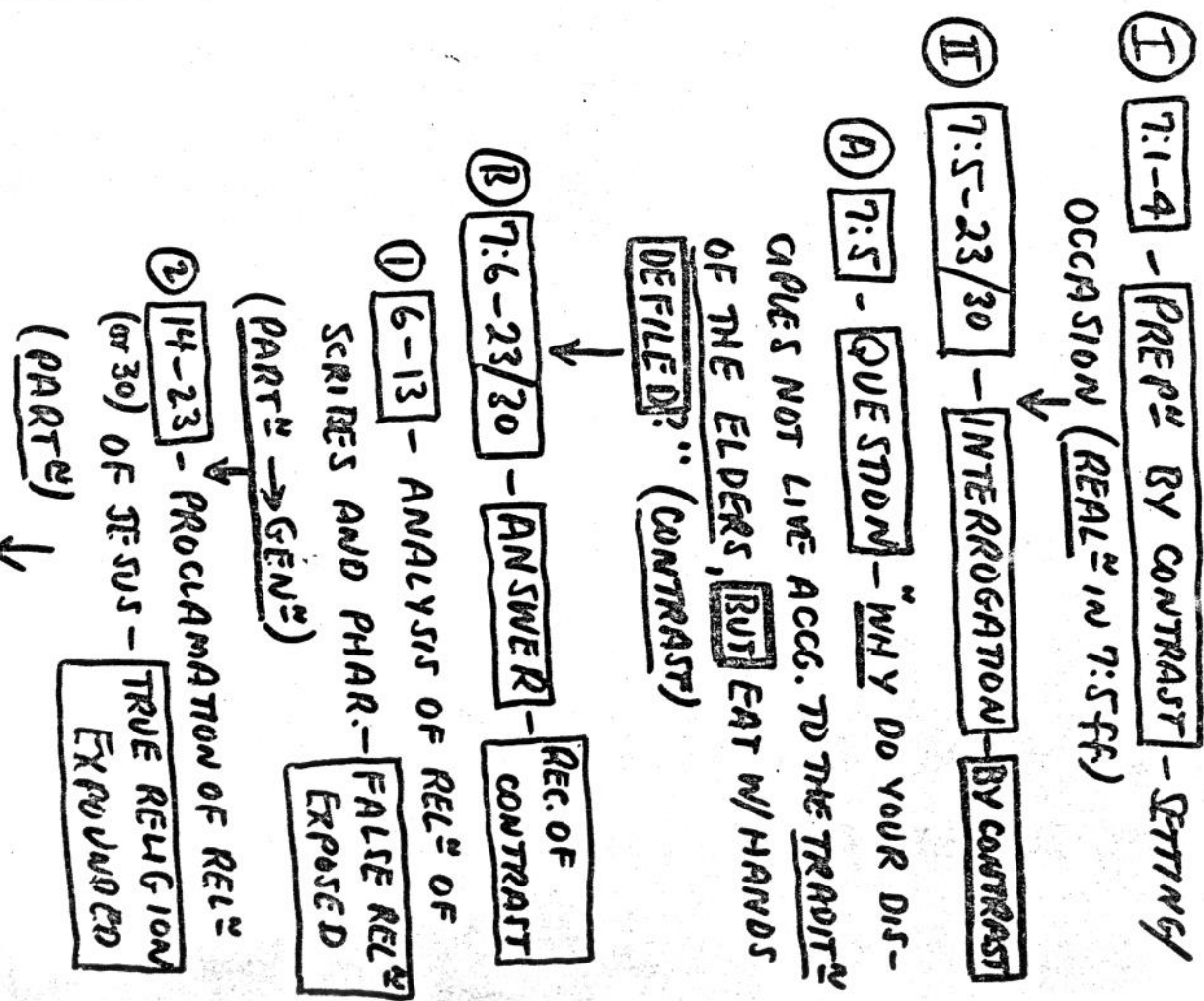


Mk. 7:1-30

235

7:1-30

1b





236

MR. 7:1-4

16'

ASSUMPTION OF PARASITES/SCABIES:

CEREMONIAL = DEFILES = UNHOLY/  
UNCLEANNESS SPIRITUALLY  
(RITUAL) UNCLEAN  
UNCLEANNESS

CEREMONIAL = MORAL/SPIRITUAL  
UNCLEANNESS UNCLEANNESS

(cf. LEV. 11-15)

↓  
RELATED TO

TRADITION OF ELDERS

237

MR. 7:6-23

1b"

JESUS ORAL ANSWER - REC. OF: CONTRAST,  
& PART & GEN<sup>e</sup>

① GENL. STATEMENT - BY CONTRAST (6-8)

PART<sup>e</sup> ↓ BASIC ACCUSATION: HYPOCRISIES

② PART. EXAMPLE - ERR. OF V. 8 - CORBAN

GEN<sup>e</sup> ↓ (SEE CONTRAST W/ INSTRUCT<sup>ns</sup> - V. 9) - (9-13)

③ GENL. STATEMENT - W/ CONTRAST - (13b-20)

PART<sup>e</sup>

↓ IN GOING DEFILEM. (15) OUT GOING DEFILEM.  
STOMACH (15) HEART

④ PART. EXAMPLES - OF OUT GOING DEFILEM.  
(21-23)

(ATTITUDES & ACTIONS)

FALSE REL<sup>ns</sup> EXPOSED (6-13)

TRUE REL<sup>ns</sup> EXPOUNDED (14-23)

238

7:1-30

1c

③ 7:24-30 - Application of Jesus' HEART - RELIGION TO SYROPHOENICAN WOMAN'S SITUATION (W. CEREMONIAL REL<sup>2</sup> OF JEWS) - CAUSATION W/ (FORMER PART) CLIMAX

239

7:1-30

① d

I.

PREPS/REPLY BY

CONTRAST (OR CAUSATION)

SOME OF DISCIPLES - (VS) PHAR. SOME

ATE W/ HANDS

DEFILED

(IGNORED TRAD<sup>n</sup>

OF ELDERS)

WASHED HANDS  
ETC.  
(OBEYED TRAD<sup>n</sup>  
OF ELDERS)

QUESTIONS:

WHAT WAS THE "TRADITION OF THE ELDERS?" (D) HOW DID IT DEVELOP? (M-D) WHY WAS IT OBEYED BY JEWS GENERALLY? (R) WHAT WAS THE DIFF. BET. J'S DISC.

240

7:1-30 (cont.)

2

AND OTHER JEWS IN THIS RESPECT? (D)  
 WHY DID SOME OF J'S DISCIPLES NOT  
 COMPLY WITH THE TRADE<sup>2</sup> OF THE LEVITES?  
 (R) WHY EMPHASIZED BY THE AUTHOR?  
 (R) HOW DOES THE EPISODE PREPARE  
 FOR WHAT FOLLOWS? (M-D) How IS  
 WHAT FOLLOWS ILLUSTRATED BY SUCH  
 PREP? (M-D) WHY SUCH PREP? (R)  
 WHAT ARE THE FULL IMPLICATIONS OF  
 THE ANSWERS TO THESE QUESTIONS? (M-D)

241

7:1-6 (cont.)

3

II.

INTERROGATION - BY CONTRAST

Q - U.S. → A - U.S. 6-23

QUESTIONS:

WHAT IS INVOLVED IN THE QUESTION? (D)  
 WHY WAS THE QUESTION RAISED BY  
 THE SCRIBES AND PHARISEES? (R)  
 WHY RECORDED BY THE AUTHOR? (R)  
 IMPLICATIONS? (IMP) (COULD ASK ALSO  
 ABOUT CONTRAST)  
 WHAT ARE THE VARIOUS ASPECTS  
 OF JESUS' ANSWER, AND WHAT DOES  
 EACH MEAN? (D) How DOES J. RESPOND  
 TO THE Q? (M-D) WHY DOES HE RESPOND  
 AS HE DOES? IMPLICATIONS? (IMP)  
 (COULD ASK ABOUT CONTRAST - SEE LATTER)



242

7:1-30 (cont.)

4

### III. RECURRENCE OF PART<sup>2</sup> / GEN<sup>2</sup>

GEN<sup>2</sup> (6-8) → PART (9-13a) →

GEN<sup>2</sup> (13b-20) → PART (21-23)  
(cf. 24-30)

#### QUESTIONS:

WHAT IS THE MEAN<sup>2</sup> OF EACH GEN.  
+ PART. STATEMENT? (D) How do  
the PART. STATEMENTS SPECIFY the  
GEN. STATEMENTS? (M-D) How do the  
PART. CLAUSES? (M-D) WHY THIS  
RECUR<sup>2</sup> USE OF PART<sup>2</sup> AND  
GEN<sup>2</sup>? (R) IMPLICATIONS? (IMP.)

IV.

### CAUSATION W/ FURTHER

5

243

### PART<sup>2</sup> (PERHAPS ALSO

CLIMAX) - 7:1-23 → 24-30

#### QUESTIONS:

(APPLICATION OF  
HEART-PRINCIPLE)

WHAT ARE THE DISTINCTIVE

EMPHASES OF THE MIRACLE, AND

WHAT DO THEY MEAN? HOW IS

THE MIRACLE THE RESULT OF

WHAT PRECEDES? HOW DOES IT

FURTHER SPECIFY THE EMPHASES

OF JESUS' ANSWER? WHY USE

SUCH CAUSATION + PART<sup>2</sup>?

WHAT ARE THE FULL IMPLICATIONS

OF THE ANSWERS TO THESE Qs?

(GS RE ABSTRACTION CLIMAX)

V. REC. OF CONTRAST  
(NOTE REC. OF "BUT")

JESUS (DISC. VS. PHARISES,  
WOMAN) ... SOME SCRIBES,  
(SECURES-VERBS) JENIS  
QUESTIONS:

WHAT WERE THE DIFFERENCES  
BET. THESE TWO KINDS OF MEN,  
AND WHAT DID THEY INVOLVE?  
HOW DID THESE DIFFERENCES  
DEVELOP? WHY DID THEY DEVELOP?  
WHY WERE THEY EMPHASIZED BY  
JESUS? BY THE AUTHOR?  
IMPLICATIONS?

STRATEGIC AREAS:

① 7:1-5 — SITUATION AND ISSUE

TO WHICH IT GAVE RISE -

INDICATES OCCUR OF MESSAGE:

CLEAR CONFLICT BET. J. AND

PHS DISC. AND REL. AUTHORITIES

RE "TRADITION OF THE ELDERS."  
(PREP. & REAL, CONTRAST, INTERPRET)

② 7:15, 20-25 — ESSENTIAL CONTRAST

RE DEFLEMENT, WHICH HAS  
IMPLICATIONS FOR WHOLE MESSAGE  
(ALSO PARTY)

③ 7:24-26 — PETER'S CLIMATIC EVENT

WHICH NOT ONLY EMPHATIZES THE  
SIGNIFICANCE OF J'S "MISACT-  
RELIG'N," BUT HAS IMPLICATIONS  
FOR THE UNIVERSALITY OF JESUS'  
MESSIANISM.



245 A

Mk. 7:1-30

INTERROGATION

1c

QUESTION

— WHY DISCIPLES NOT LIVE ACC. TO TRADITION OF ELDERS (AS DO PHARISES, SCRIBES, JEWS — BUT — EAT WITH DEFILED/UNCLEAN HANDS? (7:5)

ANSWER (ORAL)

— TWO FOLD:

1. BECAUSE THOSE OF YOU WHO DO FOLLOW THE TRADITION ARE HYPOCRITES/SPIRITUAL PLAY-ACTORS AND DISOBEY GOD'S COMMANDS IN THE PROCESS OF OBEYING HUMAN TRADITION, AS IS SEEN IN YOUR PRACTICE OF CORBAN, AND I DON'T WANT MY DISCIPLES TO BE LIKE YOU. (FALSE RELIGION EXPOSED — 7:6-13)

245 B

Mk. 7:1-30

INTERROGATION - CONT.

1c

2

BECAUSE I WANT MY DISCIPLES TO FOLLOW MY TEACHING THAT TRUE DEFILEMENT. INVOLVES AN EVIL HEART/ EVIL AT THE VERY CENTER OF ONE'S BEING, FROM WHICH EVIL THOUGHTS, ATTITUDES, AND ACTIONS FLOW, AND NOT FROM CEREMONIAL PRACTICES OF UNCLEANNESSES, SUCH AS EATING WITH UNWASHED HANDS OR EATING UNCLEAN FOODS. (TRUE RELIGION EXPOSED — 7:14-23)



246

MK. 7:1-30

7a

ANSWERS TO QUESTIONS - BEYOND SURVEY -

"TRADITION OF THE ELDERS"(παράδοσις = TO HAND  
OVER/DOWN)TWO MAIN COMPONENTS:

- ① ORAL LAW OF MOSES (UNWRITTEN  
AND WRITTEN IN TORAH)
- ② JUDGMENTS & TEACHINGS OF VARIOUS  
RABBI'S (CF. CH. 1)

(CONTAINED PRIMARILY IN  
THE MISHNA & TALMUD)THREE CHARACTERISTICS: (FALLACIOUS)

- ① NOTIVE - REWARD/PUNISHMENT
- ② CHARACTER - EXTERNALIZATION  
OF REL. PRECEPTS
- ③ CASUISTRY - RESULTING IN EVANGELICAL  
HYPOCRISY (LEGACISM)

247

MK. 7:1-30

7b

FOUR TENDENCIES IN THE "TRADITION  
OF THE ELDERS"

- ① EGOCENTRISM - PRIMARY CONCERN  
FOR GAINING REWARD/AVOIDING PUNISHMENT.
- ② EXTERNALISM - EMPHASIS ON RITUALS,  
TO THE EXCLUSION OF THE INNER  
PERSON/HEART.
- ③ LEGALISM - FOCUS ON OBEYING  
BURDENOME REGULATIONS.
- ④ ATOMISM - ENDLESS MULTITUDE  
OF STATUTES BASED ON CASUISTRY.  
(RESULTED IN HYPOCRISY)  
(CF. MISHNAH, EMIL SCHÜRER - A HISTORY  
OF THE JEWISH PEOPLE IN THE TIME  
OF JESUS)

248

7:1-30 (CONT.)

8

# BASIC CONTRAST

JESUS EMPHASIZES HEAR-REUS?

PHAR. SCRIBES JEWS:

WHAT DEFILES = CEREMONIALLY

UNCLEAN ( PHYSICAL / EXTERNAL ) = ENTERS  
COMES FROM WITHIN ( STOMACH )

(VS)  
(TEMPORARY)  
TEMPORARY

JESUS, DISC., NO MAN:

WHAT DEFILES = EVIL ( SPIRITUAL / INTERNAL ) =  
COMES FROM WITHIN ( HEART )

(V. 23)  
(ETERNAL)  
PERMANENT

249

MR. 7:1-30

9a

# DUAL ETHIC OF JESUS



HEART  
(MOTIVES/  
PURPOSES,  
SPIRIT,  
ATTITUDE,  
RELATIONSHIPS)

ACTIONS -

THOUGHT, WORD,  
OTHER DEEDS



PRIMARY/FOCAL

BOTH/AND,  
NOT EITHER  
OR

250

7:1-36 (cont.)

9

LEGALISTIC ETHIC

(cf. TRADITION & LAW)

DESCRIPTIVE ETHIC

1) CODIFIED - ——— ① UNCODIFIED -  
ABSOLUTISTIC SITUATION.

1) SELF-CENTERED - ② OTHER-CENTERED  
MUTUATION MOTIVATION - LOVE GOD  
(PUNISHMENT-REWARDS) AND OTHERS

1) ONE-SIDED - ——— ③ TWO-SIDED:  
EXTERNAL, INTERNAL &  
RITUALISTIC EXTERNAL (DUAL ETHIC)

1) ENCOURAGING - ——— ④ ENCOURAGING  
HYPOCRISY SINCERITY  
INTELLIGENCE

1) UNAMBIGUOUS - ——— ⑤ AMBIGUOUS -  
SPECIFIC - RIGID - FLEXIBLE  
INFLEXIBLE

251

7:1-36 (cont.)

10

1) PROVINCIAL - ——— ⑥ UNIVERSAL -  
EXCLUSIVISTIC INCLUSIVISTIC

1) COOPERATE - ——— ⑦ INDIVIDUAL -  
MONOCULTURAL

1) EGALITARIAN - ——— ⑧ HIERARCHICAL

1) ATOMIC - ——— ⑨ HOLISTIC

1) IMMATURE - ——— ⑩ MATURE

1) CAN BE - ——— ⑪ ALWAYS  
UNPRINCIPLED PRINCIPLED



(SPEC. MATERIALS)

QUESTIONS:

MR. 14-15 (CONT.)

WHAT IS THE MEANING OF EACH PREPARATORY EVENT? (D) HOW DOES EACH PREPARE FOR WHAT FOLLOWS? (M-D) WHY WERE SUCH PREP<sup>n</sup>s MADE? (R) WHY IS PREP<sup>n</sup> USED RECURRING BY THE AUTHOR? (R)

HOW ARE THE PREP<sup>n</sup>s FULFILLED? (M) HOW DO THE PREP<sup>n</sup>s ILLUMINATE THE REAS<sup>n</sup>s AND VICE VERSA? (M-D) WHY ARE THE PREP<sup>n</sup>s FULFILLED AS THEY ARE? (R) WHY EMPHASIZE RECUR<sup>n</sup> FULFILLMT.? (R) FULL INDICATORS OF ANSWERS TO THESE Qs? (M)

III. REC. OF CONTRAST

- CHRONOLOGICAL CONTRAST

NOT DURING FEAST/ (VS) DURING FEAST/ PUBLICLY (14:1-2) PUBLICLY (24:15)

- BIOGRAPHICAL CONTRAST (EIA JESUS)

JESUS

WOMAN/

(VS)

- CHIEF PRIESTS/ SCRIBES/ ELDERS/ HIGH PRIEST/

JDS. OF

COUNCIL

ARIMATHAEA

- JUOAS/ DISCIPLES PETER

- PILATE/ SOLDIERS CROWD/ MASTERS BY/ BYSTANDERS

# III. RECURRENCE OF CONTRAST (3)6

(SPECIFIC MATERIALS)

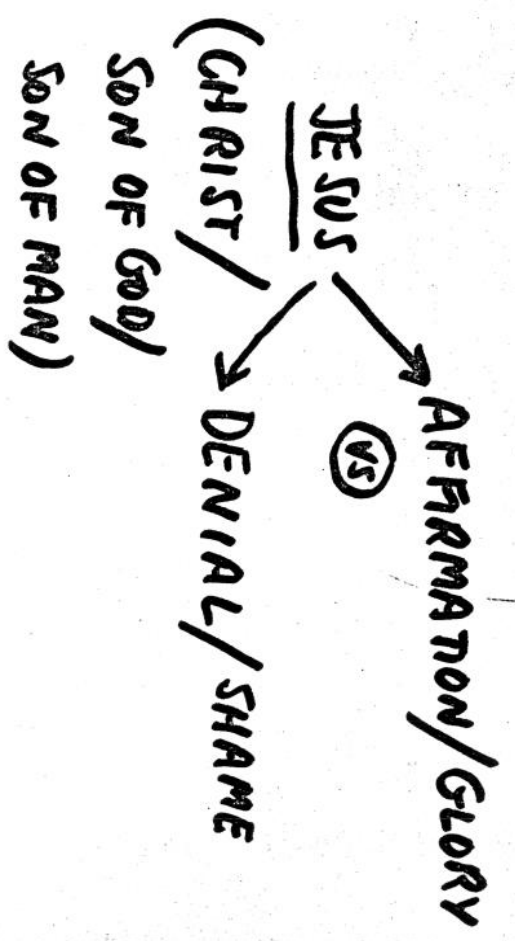
## QUESTIONS:

MR. 14-15 (CONT.)

WHAT WAS THE MEANING OF THE VARIOUS ACTIONS IN THE EVENTS REPORTED? (D) WHAT CHARACTER TRAITS ARE EMPHASIZED CONCERNING THE PERSONS INVOLVED? (D) WHAT DIFFERENCES ARE STRESSED, ESP. BETWEEN JESUS AND THE OTHERS INVOLVED? (D) WHY DID THE PERSONS INVOLVED ACT AS THEY DID? (R) WHY ARE THE BIOGRAPHICAL DIFFERENCES STRESSED? (R) WHY RECURRINGLY? IMPLICATIONS? (IMP)

# REC. OF CONTRAST (JESUS VS OTHERS)

CHARACTER STUDIES OF THOSE INVOLVED IN EVENTS OF CRUCIFIXION - THE CRUCIBLE OF THE CROSS



405

## CLIMAX

Mk. 14-15 (CONT.) ④

(SPECIFIC MATERIALS) - FOURFOLD

## QUESTIONS:

WHAT IS THE MEANING OF EACH OF THE CLIMACTIC EVENTS? (D)  
HOW DO THE PRECEDING MATERIALS REACH THEIR CULMINATION IN THESE EVENTS? (M-D) WHY ARE THESE CLIMACTIC EVENTS USED BY MARK? (R) IMPLICATIONS? (IMP)

## MATERIALS

- CRUCIFIXION OF JESUS (4.15)
- CURTAIN OF TEMPLE RENT (15.38)
- CENTURION'S CONFESSION (15.39)
- BURIAL BY JOSEPH OF ARIM. (15.43-46)  
(SEE ALSO REFERENCE OF 16.1-8)

## STRATEGIC AREAS:

406

⑤

- ① 14:22-25 - JESUS' INTERPRETATION OF PASSION (PREP)
- ② 14:32-36 - JESUS' FINAL DECISION RE CROSS (CAUSATION)
- ③ 14:53-65 - ECC. MISTRUST OF JESUS (CAUS)
- ④ 15:6-15 - CIVIL MISTRUST OF JESUS (CAUS)
- ⑤ 15:37-39 - CLIMAX (FOURFOLD)  
15:43, 46

(CONTRASTS IMPLIED)

## LITERARY FORM - NARRATIVE



OBSERVATIONS

C. "AT THE NINTH HOUR" INDICATES THE TIME AT WHICH THE EVENT OF V. 34 OCCURS. THE AUTHOR IS CAREFUL TO GIVE THE EXACT TIME HERE, AS HE DID IN RELATION TO THE TIME OF THE CRUCIFIXION AND OF THE DARKNESS. THE DARKNESS HAD JUST ABOUT ENDED WHEN THIS EVENT OCCURRED, AND JESUS HAD BEEN ON THE CROSS ABOUT SIX HOURS.

D. JESUS IS THE CENTRAL FIGURE IN THIS EVENT, AND HIS ACTION IS DESCRIBED IN TERMS OF "CRIED" (GRK.) RATHER THAN "SAID" OR "ASKED" OR IN ANY OTHER WAY. "JESUS" USED RATHER THAN A TITLE. THE INFLECTION IS IN THE PAST TENSE IN ENGLISH AND IN THE AORIST IN THE GREEK. THE GREEK ROOT IS THIS IS FIRST AND ONLY WORD FROM THE CROSS WHICH THE AUTHOR RECORDS.

E. "CRIED" SEEMS TO BE REINFORCED WITH A DATIVE INDICATING THE KIND OR QUALITY OF JESUS' VOICE: "WITH A LOUD VOICE" (GRK.) THUS THERE SEEMS TO BE RECURRENCE HERE. "LOUD" COMES FROM THE ROOT "VOICE" FROM THE ROOT

INT. QUESTIONS

1C. WHAT IS THE TIME INDICATED BY THE "NINTH HOUR"? (1D) WHY IS THE AUTHOR CONCERNED ABOUT GIVING EXACT TIMES WITH VARIOUS EVENTS? (R) WHY DOES HE STATE THE "NINTH HOUR" IN RELATION TO EVENT DESCRIBED HERE? (R) WHAT IS INVOLVED IN JESUS' MAKING THIS STATEMENT. NEAR THE END OF THE DARKNESS? (D) AFTER SIX HOURS ON CROSS? (D) WHY THESE RELATIONS? (R) INFERENCE? (IMP)

1D. WHAT IS MEANT BY J? (D) WHY IS J. USED RATHER THAN A TITLE? (R) WHAT IS MEANT BY "CRIED" (GRK.)? (D) WHY DOES THE AUTHOR USE THIS WORD TO DESCRIBE THE ACTION OF JESUS? (R) WHY NOT OTHER WORDS, SUCH AS "SAID" OR "ASKED"? (R) WHAT IS THE MEANING OF THE PAST TENSE? (D) THE AORIST TENSE? (D) WHY IS THIS THE ONLY STATEMENT, RECORDED BY MARK? (R) [REDACTED] IMPLNS? (IMP)

1E. WHAT IS MEANT BY "LOUD" AND "VOICE" (D) IS THE AUTHOR USING RECURRENCE HERE? (D) IF SO, WHY? (R) WHY DID J. CRY OUT WITH A LOUD VOICE? IMPLNS? (IMP)

OBSERVATIONS

1. 15:34A--"AND AT THE NINTH HOUR JESUS CRIED WITH A LOUD VOICE . . ." (GREEK)

A. 34A PREPARES FOR 34B AND C--LAW OF PREPN. AND REALIZATN. IS USED.

B. "AND" CONNECTS THIS EPISODE WITH WHAT PRECEDES. 1B. WHERE WE FIND A NUMBER OF "ANDS" (E.G. VS. 24, 25, 26, 27, 29). THUS THIS EPISODE SEEMS TO BE ONE IN A SERIES OF EVENTS. (RECURRENCE) AT THE THIRD HOUR THEY HAD CRUCIFIED HIM AND CAST LOTS FOR HIS GARMENTS. (V. 24) SUBSEQUENTLY, HE WAS MOCKED BY THOSE WHO CALLED ON HIM TO SAVE HIMSELF AND TO COME DOWN FROM THE CROSS. (VS. 29-31) EVEN THOSE CRUCIFIED WITH HIM, NAMELY, TWO ROBBERS, REVEILED HIM. (VS. 27, 32) IMMEDIATELY PRIOR TO THE EPISODE OF V. 34, A DARKNESS WHICH LASTED ABOUT THREE HOURS HAD COVERED THE WHOLE LAND. (V. 33)

DETAILED OBSN. OF MK. 15:34

INT. QUESTIONS

1A. WHAT IS THE MEANING OF THE PREPARATORY STATEMENT? (D) HOW DOES IT GET THE READER READY FOR 34B? (M-D) WHY SUCH A PREPARATORY STATEMENT WITH THE ELEMENTS IT INCLUDES? (R) WHAT INFERENCES MAY BE DRAWN FROM THE ANSWERS TO THESE QUESTIONS? (IMP)

WHAT IS INVOLVED IN MAKING THE EVENT IN V. 34 PART OF THIS SERIES OF EVENTS? (D) HOW DOES THE PLACE OF V. 34 IN THIS SERIES ILLUMINATE THIS VERSE? (M-D) WHY DOES THE AUTHOR RECOUNT THIS SERIES OF EVENTS, AND V. 34 AS PART OF IT? (R) IMPLICATIONS? (IMP)

OBSERVATIONS

C. THE INTERROGATIVE WHY IS USED, INTRODUCING THE STATEMENT AS A QUESTION. THE GREEK WHICH IS TRANSLATED WHY IS THE UNUSUAL FORM

ABOUT THE REASON FOR AN EVENT AND THEREFORE PRESUPPOSES EITHER THAT THE EVENT HAS TAKEN PLACE OR IS PERCEIVED/THOUGHT TO HAVE TAKEN PLACE. TWO OF THE POSSIBILITIES CONCERNING THIS RHETORICAL QUESTION, TO WHICH NO ANSWER IS GIVEN, IS THAT IT IS A QUESTION WHICH SEEKS INFORMATION OR THAT IT IS A LAMENT IN QUESTION FORM.

D. THE ACTUAL OR PERCEIVED EVENT IS DESCRIBED IN TERMS OF GOD'S FORSAKING JESUS. (HAST THOU FORSAKEN ME.) THE WORD FOR FORSAKEN IS IN THE ENGLISH THE

TENSE IS PRESENT PERFECT (HAST FORSAKEN), WHEREAS IN THE GREEK THE AORIST INDICATIVE IS USED, NOT THE PERFECT TENSE. THE AORIST COULD HAVE BEEN TRANSLATED INTO THE ENGLISH PAST TENSE: DIDST THOU FORSAKE.

ROBERT TRAINA

INT. QUESTIONS

3C. WHAT IS THE MEANING OF JESUS' ASKING GOD A QUESTION? (D) WHAT IS MEANT BY "WHY"? (D) WHAT IS MEANT BY THE GREEK FORM USED? (D) WHY IS IT USED INSTEAD OF ANOTHER FORM? (R) WHY DID J. ASK THE QUESTION? (R) WHAT IS INVOLVED IN THE ABSENCE OF AN ANSWER TO THE QUESTION? (R) DID JESUS EXPECT AN ANSWER? IF SO, WHY? (R) IF NOT, WHY NOT? (R) WAS JESUS SEEKING INFORMATION, OR WAS HE ENGAGING IN A LAMENT? (D) HAD THE EVENT TAKEN PLACE WHICH IS PRESUPPOSED, OR DID JESUS MERELY PERCEIVE THAT IT HAD TAKEN PLACE WHEN IT HAD NOT? WHY IS THIS "WHY" QUESTION OF JESUS RECORDED BY THE AUTHOR? (R) IMPLICATIONS? (IMP)

3D. WHAT IS MEANT BY "FORSAKEN" (GRK.)? WHAT IS THE EVENT(?) TO WHICH J. IS ALLUDING? (D) WHAT IS THE MEANING OF THE GREEK AORIST HERE? (D) WHY IS THE AORIST USED? (R) WHY DOES THE R.S.V. TRANSLATE THE AORIST INTO THE PRESENT PERFECT INSTEAD OF THE SIMPLE PAST? HAD GOD FORSAKEN JESUS? IF SO, WHEN? (T) IF NOT, WHY DID JESUS THINK GOD HAD FORSAKEN HIM? (R) IMPLICATIONS? (IMP)

13

INT. QUESTIONS

2. IN WHAT LANGUAGE WERE THESE WORDS ORIGINALLY SPOKEN, AND WHAT DID THEY MEAN IN THEIR ORIGINAL LANGUAGE? (D) WHY WERE THEY SPOKEN BY JESUS IN A LANGUAGE OTHER THAN GRK.? (R) INFERENCES? (IMP) WHY DOES MARK APPARENTLY TRANSLITERATE INTO THE GRK. THE ORIGINAL WORDS OF JESUS? (R)

2. 15:34B--"ELOI, ELOI, LAMA SABACHTHANI?" (GREEK)

OBSERVATIONS

THE AUTHOR IS APPARENTLY TRANSLITERATING INTO GREEK THE ORIGINAL WORDS OF JESUS.

3. 15:34C--"WHICH MEANS, 'MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME?'" (GREEK)

3A. "WHICH MEANS" (GREEK)--THE WRITER PROCEEDS TO TRANSLATE THESE WORDS INTO THE GREEK IN WHICH THE REST OF THE BOOK IS WRITTEN AFTER HE HAS TRANSLITERATED THEM, WHEREAS THE ENGLISH USES THE RELATIVE PRONOUN "WHICH," THE GRK. WORD IS A NEUT. PRESENT PARTICIPLE WHICH COMES FROM THE ROOT . THIS MEANS OF INTRODUCING THE TRANSLATION IS USED INSTEAD OF OTHER POSSIBLE MEANS.

B. "MY GOD, MY GOD"--JESUS ADDRESSES HIS STATEMENT TO GOD INSTEAD OF FATHER, OR SOME OTHER NAME FOR DEITY. GOD IS ARTICULAR

( ) RATHER THAN AMARTHROUS. GOD IS PRECEDED BY THE POSSESSIVE SINGULAR PRONOUN MY ( ) . THE PRONOUN COULD HAVE BEEN OMITTED: JESUS COULD HAVE SAID, "GOD, GOD." OR JESUS COULD HAVE USED THE FIRST PLURAL: "OUR." THE EXPRESSION MY GOD IS USED

3B. WHAT IS MEANT BY "GOD"? (D) "FATHER"? (D) WHY DOES JESUS USE "GOD" INSTEAD OF "FATHER" OR SOME OTHER WAY OF REFERRING TO THE DEITY? (R) WHAT IS THE MEANING OF THE DEFINITE ARTICLE? (D) WHY IS IT USED, INSTEAD OF AN AMARTHROUS FORM? (R) WHAT IS MEANT BY "MY"? (D) WHY DOES JESUS USE "MY"? (R) WHY DOES HE NOT OMIT THE FIRST PERSONAL POSSESSIVE PRONOUN OR USE A PLURAL FIRST PERSONAL PRONOUN ("OUR") INSTEAD? (R) WHY DOES HE SAY "MY GOD" TWICE? (IMP) INFERENCES? (IMP)

WHAT IS THE MEANING OF THE ROOT (D) WHY IS THIS ROOT USED FOR INTRODUCING THE TRANSLATION, RATHER THAN OTHER MEANS? (R) WHAT IS INVOLVED IN THE PARTICIPIAL FORM? (D) WHY THESE INFLECTIONAL ELEMENTS? (R) WHY DOES THE R.S.V. TRANSLATE THE PARTICIPLE WITH A RELATIVE PRONOUN? (R) WHY IS THERE A TRANSLATION FOLLOWING THE TRANSLITERATION? (R) IMPLICATIONS? (IMP)



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## INTERPRETIVE PROCESS

1

MH. 15.34

① SELECT QUESTIONS TO BE ANSWERED:CRITERIA:  
IMPORTANCE - DIFFICULTY - INTEREST  
(STATE QUESTION)② IDENTIFY RELEVANT EVIDENCE FOR

ANSWERING INDIVIDUAL QUESTIONS →

DRAW POSSIBLE INFERENCES FROM

EVIDENCE BEARING ON ANSWERING

THE QUESTION (OR-CLUSTER OF Qs)

- WOULD BEGIN W/ PREVIOUS Qs,ESP. CONTEXT (UNLESS PRELIMINARY  
DEFINITION OF TERMS IS NEEDED)- WOULD CLASSIFY EVIDENCE IN  
TERMS OF CATEGORIES (CONTEXT ETC)RULE  
VALIDITY  
- WOULD TRY TO MAKE SURE VALID  
INFERENCES ARE DRAWN

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## INT. PROCESS

2

- WOULD LOOK FOR VARIOUSPOSSIBLE INFERENCES THAT  
MIGHT BE DRAWN FROM THE  
EVIDENCE (VARIOUS OPTIONS)- WOULD RELATE INFERENCES TO  
ANSWERING QUESTION  
(E → I → A)- WOULD BE ALERT TO THE USE  
OF COMBINATIONS OF CATEGORIES  
OF EVIDENCE- WOULD USE SCRIP. TEXT (CROSS  
REFERENCES) W/ GREAT CARE- WOULD BE ALERT CONCERNING  
PRESUPPOSITIONS WHICH MIGHT  
INFLUENCE INFERENCES AND  
UNDERMINE INDUCTION



WHAT IS INVOLVED IN/MEANS BY BEING FOR-  
 SAKEN BY GOD? (OR-WHAT DID J. MEAN BY HIS  
 BEING FORSAKEN BY GOD?)

RELEVANT EVIDENCE

POSSIBLE INFERENCES

**① PRELIMINARY DEFN**

(+ CONTEXT & SCRP.

TEST.) (GKATA AGITW = TO  
 LEAVE BEHIND/DOWN IN)

② TO ABANDON, WITHDRAW

FROM, SEPARATE ONE-

SELF FROM, SEVER

RELATIONSHIP WITH

(MR. 14:50; HER. 13:5)

③ ALLOW TO REMAIN,

NOT TO DELIVER,

(ACTS 2:27)

→ ∴ GOD WITHDREW HIS  
 PRESENCE FR. JESUS AND  
 SEVERED HIS RELATIONSHIP  
 WITH HIM (RELATIONSHIP)  
 ∴ GOD ALLOWED JESUS TO  
 REMAIN ON THE CROSS AND  
 DID NOT DELIVER HIM  
 (DELIVERANCE)

- WOULD DISTINGUISH CLEARLY  
 BET. RELEVANT EVIDENCE  
 AND POSSIBLE INFERENCES  
 DRAWN FROM EVIDENCE -  
 PROCESS CAN BECOME DEDUC-  
 TIVE, REDUNDANT, OR IRRE-  
 LEVANT IF DISTINGUISHING IS  
 NOT MADE
- WOULD MAKE ASKING MORE  
QUESTIONS AN EXCEPTION AT  
THIS STAGE AND BRACKET THEM  
WHEN RAISED

QUESTION 4149 MK. 15:34

PRELIMINARY DEFINITION

EVIDENCE/PREMISES → POSS. IMPROVEMENTS

PRELIMINARY DEF 2

(POSSIBLE SYNONYMS:

RECALL - THE SYN. FINDER)

- DESERT

✓ - LEAVE IN THE LURCH

- LEAVE ENTIRELY

- ABANDON

- CAST OFF

- DEPART

- FLEE

- RENOUNCE

- REPUDIATE

- GO BACK ON

- GIVE UP

- REJECT

- DISCARD

- DISOWN

✓ - YIELD

[ETC.]

→ MAIN CATEGORIES OF CONCERN? POSSIBLE IMP?

FORSAKEN - ABANDONED,

HELPLESS, [ETC.]

4146 MK. 15:34

FULLER WORD STUDY

WORD STUDY - ἐγκαταλείπω

- ETYMOLOGY (ROOT MEANING & DERIVATIVES)

- CONTEXTUAL & COMPARATIVE BIBLICAL USAGE

① LEAVE BEHIND - Rom. 9:29

② ABANDON, DESERT, DEPART FROM - 2 Tim. 4:10, 16; Heb. 10:25, etc.

③ LEAVE, ALLOW TO REMAIN - Ac 2:20

HEBREW EQUIVALENTS THROUGH LXX

E.G. יָשַׁק

- מוּלְטוֹן & מוּלִיגָן - LEAVE IN STRAY, IN THE LURCH

- SYNONYMS (IN SOME CASES)

- קָטַלְטֵיטוּ

- אָפִיקַי

- אָפִיקַי גִּבְעֵי - "THE HIGHEST MEANING

IS NOT TO LEAVE ALONE, BUT TO LEAVE HELPLESS, DENYING NOT WITHDRAWAL OF GOD HIMSELF, BUT OF HIS HELP, SO THAT

[MK. 15:34]

Preliminary  
Defe-Face

THE PALMIST IS DELIVERED INTO THE HANDS  
OF HIS ENEMIES. SO THAT WHILE IT IS  
POSSIBLE TO SUPPOSE THAT JESUS IS  
UTTERING A CRY OVER GOD'S WITHDRAWAL  
OF HIMSELF IT IS CERTAINLY UNNECESSARY.  
INTERPRETED IN THE SPIRIT OF THE  
WITHHOLDING OF DIVINE HELP, SO THAT  
HIS ENEMIES HAD THEIR WAY WITH HIM.  
IT FALLS IN WITH THE PRAYER IN  
GETHSEMANE, "REMOVE THIS CUP FROM  
ME" AND IT BECOMES A QUESTION,  
WHILE THE CUP IS AT HIS LIPS, WHY  
IT WAS NOT REMOVED. - GOULD,

GOSPEL OF MARK, p. 294.

[ETC]

RELEVANT EVIDENCE

[CONTEXT & SCRIPT. TEST.]

CRY OF JESUS CAME  
END OF  
AT/TOWARD PERIOD

[OF DARKNESS] (MK. 15:33)

- GOD IS LIGHT (JN. 1:5)

[CONTEXT]

DARKNESS RELATED

TO RETURN OF SON  
OF MAN AND IS THE  
SIGN OF AN EVENT OF  
COSMIC IMPORTANCE

(MK. 13:24)

415

POSSIBLE INTERPRETS

→ SINCE DARKNESS IS THE  
ABSENCE OF LIGHT, IT  
INVOLVED THE ABSENCE OF  
GOD (FORSAKE = WITHDRAW  
PRESENCE FROM)

→ DARKNESS INDICATES THAT

THE CRUCIFIXION OF CHRIST  
HAD COSMIC SIGNIFICANCE  
AND WAS NOT MERELY  
ANOTHER CRUCIFIXION AND

∴ IS NOT ES. RELEVANT FOR  
DEFINING FORSAKEN.



415b

Mk. 15:34

## DELIVERANCE TRUST

- ① PEOPLE WERE STANDING AT THE FOOT OF THE CROSS TAUNTING JESUS CONCERNING THE FACT THAT HE CLAIMED TO SAVE OTHERS, WAS THE CROSS / THE KING OF ISRAEL, AND TRUSTED GOD AND YET WAS NOT BEING DELIVERED BY GOD (P.#1 - CONTEXT - MK. 15:37 ff.; SC. TEST - MT. 27:42 ff.; LK. 23:26-28; cf. Ps. 22:6-8)

- ② JESUS HAD BEEN ON THE CROSS SIX HOURS, AND HE MIGHT BE FEELING THE FULL FORCE OF THE TAUNTING, ESPECIALLY SINCE IT WAS BEING REPEATED TO HIS WHOLE CLAIM OF MESSIAHSHIP, SINCE HE WAS THE SON OF GOD, AND SINCE GOD HAD DELIVERED MANY OTHERS IN THE PAST (P.#2 - CONTEXT, SC. P. TEST, PSYCH. FACTORS)

- ③ THE REFORE CHRIST MIGHT HAVE BEEN ASKING GOD / AMENDING TO GOD WHY HIS GUARANTORS

415c

Mk. 15:34

## DELIVERANCE - TRUST

SHOULD BE ALLOWED TO CARRY OUT THEIR MOCKED BLAME IN SPITE OF WHO HE WAS AND IN SPITE OF THE POSSIBLE EFFECTS ON HIS MESSIANIC CLAIMS. (INF. CONCERN)

CONTEXT & SCRIP TEST 1 - MANY

- CHRIST DIED AS OUR SUBSTITUTE (MK. 10:45; GAL. 3:13-14; 2C 5:21 ETC)

- OUR PUNISHMENT WAS HIS

SEPARATION FROM

GO (ETERNAL DEATH

(ROM. 1:32; 6:23, ETC)

2. CONTEXT & SCRIP TEST

- THE PUNISHMENT FOR

UNFORGIVEN SIN IS

ETERNAL DEATH/

SEPARATION FR. GOD (SEE ABOVE)

RELEVANT EVIDENCE

- SINCE J. WAS RAISED IN

3 DAYS (MK. 8:31, 9:31,

10:34, 16:1-8), HE COULD

NOT HAVE BEEN SEPARA-

TED FR. GOD ETERNALLY,

IF AT ALL.

3. CONTEXT & SCRIP TEST

- THE ATONING WORK

OF CHRIST FOCUSED ON

THE DEATH OF CHRIST

(MK. 10:45, ROM. 3:25-26,

ETC.). THEREFORE, IF

-> ∴, J. HAD TO EXPERIENCE

SEPARATION FR. GOD, AND

IT WAS THAT SEPARATION

TO WHICH HE WAS ALLUDING

IN MK. 15:34.

-> ∴ THERE IS NO CLEAR CUT

EVIDENCE OF SUBSTITUTION-

RY EQUIVALENCE, AND

A SEPARATION FR. GOD

CONSEQUENTLY MAY NOT

BE NEC. FOR J. TO PRO-

VIDE ATONEMENT.

POST. INFERRENCES 125

SEPARATION TOOK PLACE, IT WOULD NEED TO TAKE PLACE AT THE TIME OF DEATH

- THERE IS EVIDENCE

THAT AT THE TIME OF DEATH THERE WAS NO SEPARATION B.T. J. AND GOD (LK. 23:46; CF. 23:39 - NO CRY OF

DERELICTION IN LK. 23:46)

→ ∴ SEPARATION IS NOT NECESSARILY RELATED TO THE ATTNING SIGN- FICANCE OF J.'S DEATH, AND THE FORSAKENNESS TO WHICH J. REFERS MAY NOT INVOLVE SEPARATION

4/8

EVIDENCE/PREMITES

③ **CONTEXT** - USE OF "GOD" (15:34)

② JESUS USES GOD INSTEAD OF

FATHER

① ELSEWHERE HE USES FATHER

(CONTEXT: SCRIP. TEST.)

③ WHEREAS FATHER SUGGESTS

INTIMACY/NEARNESS, GOD

INDICATES DISTANCE/PROOF-

NESS

ALTERNATIVES FOR ③:

- GOD SUGGESTS POWER/

AUTHORITY (ETY. CONTEXT, SCRIP. TEST)

PAST INFERENCES

3

→ ∴ THE USE OF GOD INDICATES THAT J. HAD BEEN ABANDONED/RENOUNCED BY GOD (OR - SO HE PER- CEIVED)

4/9



— SAME WORD IS USED IN  
 — ABANDONMENT BY FOLLOWERS  
 — WAS WRONG

ALTERNATIVES

④ **CONTEXT** — (a) I. WHO BECAME ABANDONED BY HIS DISCIPLES?  
 OTHERS  
 ⑥ A SIMILAR WORD/SYNONYMS ARE USED TO DESCRIBE THEIR ABANDONMENT. IT IS USED IN 15:34 (cf. KATAΛΕΙΨΗ) OF 14:52 — LIKE ΕΥΚΑΤΑΛΕΙΨΗ)

→ ∴ GOD ABANDONED JESUS IN THE SAME WAY AS DID HIS FOLLOWERS

EVIDENCE / PREMISES

— USE OF MY INDICATES ON-GOING RELATIONSHIP RATHER THAN DISTANCE  
 — FACT THAT GOD IS ADDRESSED INDICATES A RELATIONSHIP  
 — PAUL COMBINES GOD W/ FATHER (SC. TEST. — E.G., EPH. 1:3)  
 — MAY HAVE BEEN QUOTING PS. 22:1, WHICH USES GOD AND WHICH DOES NOT IMPLY SEPARATION OR DISTANCE OF RELATIONSHIP (CONTEXT, SC. TEST. HIST. BACKGROUND — REASONS WHY PS. 22 MIGHT HAVE BEEN QUOTED; INT. OF PS. 22)

→ ∴ J. WAS ASKING WHY A POWERFUL GOD WITH SUPREME AUTHORITY OVER THE WICKED WAS NOT DELIVERING HIM FROM THE HANDS OF HIS CRUCIFIERS.

EVIDENCE / PREMISES

POST. INF.

POST. INF.

420

147

42nd

MLK 15:34

## KINDS - FORSAKENESS

- ① THERE ARE TWO KINDS OF "FORSAKENESS" IN SCRIPTURE, NAMELY, THAT OF SINNERS (SC. TEST - DT. 31:16-17; ICH. 15:2; IS. 41:17, ETC.), AND THAT OF THE SAINTS (SC. TEST - PS. 37:28, 32-33; PS. 38:21-22; PS. 71:10-11). WITH THE SINNERS GOD SEVERS HIS RELATIONSHIP W/HIM AND THEREFORE DOES NOT DELIVER HIM IN TIME OF TROUBLE. WITH THE SAINT GOD SEMINELY TREATS HIM LIKE A SINNER BY NOT DELIVERING HIM FROM HIS ENEMIES THOUGH GOD HAD NOT SEVERED HIS RELATIONSHIP WITH THE SAINT (P. #1 - SC. TEST)
- ② (1), GOD DOES NOT "FORSAKE" SAINTS/HIS OWN IN THE SAME SENSE AS HE SEVERS HIS RELATIONSHIP WITH THE UNOBTAINABLE (P. #2 - SC. TEST.) - (ALSO INF. CONC.)
- ③ JESUS, LIKE THE PSALMIST HE WAS QUOTING, BELONGED TO THE CATEGORY OF THE RIGHTEOUS (P. #3 - SC. TEST.)

42nd

MLK 15:34

## KINDS - FORSAKENESS

- ④ (1), JESUS WAS NOT ABANDONED BY GOD WHO HAD BROKEN HIS FELLOWSHIP WITH HIM, BUT RATHER WAS NOT BEING DELIVERED ALTHOUGH THE FELLOWSHIP WAS IN TRUTH. (INF. CONC.)

### ALTERNATIVE TO ③

JESUS BELONGED TO THE CATEGORY OF SINNERS, SINCE HE TOOK OUR SIN UPON HIM. (SC. TEST.)

(On what sense: literally/figuratively? Did he become a sinner? Are there other possible understandings of the text involved?)

# TWO KINDS OF "FORSAKENNESS":

UNRIGHTEOUS

(CF. Dt. 31:16-17)

① SEVERANCE OF

FELLOWSHIP  
AND COVT.  
RELATIONSHIPS  
(SPIRITUAL  
SEPARATION)

② ABSENCE OF  
DELIVERANCE

RIGHTEOUS

(CF. Ps. 38:21-22; 71:10-13; 37:28-33)

① ABSENCE

OF DELIVERANCE  
OR HELP WHILE  
BEING UNJUSTLY  
PERSECUTED BY  
WICKED

② FELLOWSHIP-  
NO SPIRITUAL  
SEPARATION

Ps. OF AFFECTION

423a

Mk. 15:34

Ps. 22:1

① JESUS WAS QUOTING PS. 22:1 BECAUSE IT DESCRIBED EXACTLY WHAT HE WAS EXPERIENCING (NEEDS SUPPORT FROM CONTEXT, SC. TEST, AND HIST BACKGROUND - TOOK PLACE AT HOUR OF PRAYER, ACTS 3:1) AND PS. WAS RECOGNIZED AS A PRAYER FOR DELIVERANCE - P.#1)

② PS. 22:1 DESCRIBES THE EXPERIENCE OF A RIGHTEOUS PSALMIST WHO WAS BEING PERSECUTED BY THE WICKED AND, LIKE THOSE WHO HAD, <sup>BEST</sup> FORSAKEN, WAS NOT BEING DELIVERED BY GOD (P.#2 - CONTEXT OF PS. 22, SCALIN. TEST, SUCH AS OTHER PS. OF LAMENT, ETC.)

③ GOD HAD NOT SEVERED HIS RELATIONSHIP WITH THE PSALMIST, THOUGH THE PSALMIST WAS EXPERIENCING THE SAME ABSENCE OF DELIVERANCE AS THOSE FROM WHOM GOD HAD SEVERED HIS RELATIONSHIP. (P.#3)



4v3b

Mk. 15:34

Act. 22:8

④ THE RE FOR KE, IN USING THE PASSIVE JESUS WAS ASKING, AS DID THE PASSIVIST, WHY GOD HAD NOT DELIVERED FROM THE HANDS OF HIS WICKED PERSECUTERS, AND NOT WHY GOD HAD SEPARATED HIMSELF FROM HIM.

(INF. CONCL<sup>y</sup>)

4v3c

Mk. 15:34

REL. AT DEATH

① THE AORIST/PRESENT PERFECT INFLECTION OF "FORSAKEN" INDICATES IN CONTEXT THAT THE EVENT, REAL OR PERCEIVED, HAD ALREADY BEGUN TO OCCUR OR HAD OCCURRED (P #1 - CONTEXT, INFLECTION - Mk. 15:34)

② AT THE POINT OF DEATH JESUS SAID TO GOD, "FATHER, INTO THY HANDS I IF COMMIT MY SPIRIT" (SC. TEST. - Lk. 23:46), WHICH MEANS THAT JESUS HAD COMPLETE TRUST IN HIS FATHER BASED ON AN INTIMATE RELATIONSHIP w/Him. (P. #2)

③ JESUS' ADDRESSING GOD IS OPEN RELATED TO HIS DEATH, AND AT THAT POINT THERE SEEMS TO BE NO SEPARATION FROM THE FATHER. (P. #3 - CONT. & SC. TEST. - Mk. 10:45, ET.)

4v3d

MR. 15:34

REL. AT DEATH

④ NECESSARY, JESUS' ATONING DEATH  
WOULD NOT INVOLVE SEPARATION  
FROM THE FATHER, NOR WOULD  
SUCH SEPARATION BE NECESSARY  
FOR THE ATONING VALUE OF  
JESUS' DEATH. (INF. CONCERN)

4v3d

MR. 15:34

"BORE SINS"

- ① JESUS "BORE OUR SINS UPON THE CROSS"  
(R. #1 - SC. TEXT - 1 P 2:24) - YES
- ② A HOLY GOD MUST SEPARATE HIMSELF  
FROM SIN/A SINNER (R. #2 - SC. TEXT)
- ③ GG, IT MUST HAVE BEEN THIS  
SEPARATION TO WHICH CHRIST  
WAS ALLUDING IN MR. 15:34.  
(INF. CONCERN)

① IN AN HISTORICAL SENSE "BORE  
OUR SINS" MEAN THAT JESUS DIED  
AS A RESULT OF THE MCKINDNESS  
OF HIS CRUCIFIERS, AND BECAUSE  
OUR SINS NECESSITATED INCARNATION  
FOR Atonement, WITH THE SUFFERING  
AND DEATH WHICH FOLLOWS (R. #1 -  
CONTEXT, SC. TEXT)

423f

Mk. 15:34

"Bare Spas"

② GOD WAS IN CHRIST RECONCILING THE WORLD UNTO HIMSELF IN THIS PROCESS (P.#2 - SC. TEST - II. COR. 5:18-21)

③ ∴, THERE WAS NO SEPARATION BETW GOD & JESUS, AND MK.15:34 SHOULD NOT BE INTERPRETED AS SEPARATION. (INF. CONCL<sup>N</sup>)

423h

Mk. 15:34

Son of God

① IF GOD THE FATHER HAD SEVERED HIS RELATIONSHIP WITH JESUS, JESUS WOULD HAVE CEASED BEING THE SON OF GOD (P.#1 - SC. TEST - JN. 5)

② JESUS WAS THE SON OF GOD AS HE DIED ON THE CROSS (P.#2 - CONTEXT - MK.15:34, SC. TEST)

③ ∴, GOD THE FATHER DID NOT SEVER HIS RELATIONSHIP WITH HIS SON JESUS. (INF. CONCL<sup>N</sup>)

① IT WAS BECAUSE JESUS DIED AS THE SON OF GOD THAT HIS DEATH WAS ATONING (P.#1 - SC. TEST)

② JESUS WOULD NOT HAVE DIED AS THE SON OF GOD IF THE FATHER HAD SEPARATED HIMSELF FROM HIM (P.#2 - SAME AS ABOVE)

③ THEREFORE, THE FATHER DID NOT SEPARATE HIMSELF FROM HIS SON. (INF. CONCL<sup>N</sup>)



4:39

Mk. 15:34

## SUBSTITUTION

① THE PENALTY FOR SIN IS ETERNAL.

DEATH: ETERNAL, SPIRITUAL SEPARATION  
FROM THE GOD OF LIFE (P.#1 - SC. TEST.  
cf. ROM. 6:23; HEB. 6:2, ET. - MTT. 8:8;  
25:46; J. TH. 1:9)

② IF CHRIST DIED AS OUR SUBSTITUTE,  
THERE WOULD NEED TO BE EQUIVALENCE  
BETWEEN HIS DEATH AND OURS  
(P.#2 - SCR. TEST. - GAL. 3:13-14, ET.;  
IDEOLOGICAL IMPLICATIONS)

③ JESUS DID NOT ETERNAL, SPIRITUAL  
SEPARATION FROM THE FATHER -  
AND PERHAPS NOT EVEN SPIRITUAL  
DEATH OR SEPARATION AT ALL  
(P.#3 - CONTEXT, SC. TEST.) (MK. 15:34  
12:2)

④ JESUS DID NOT DIE AS OUR SUBSTITUTE,  
AND PASSAGES WHICH ARE INTERPRETED  
AS SUBSTITUTIONARY MAY HAVE OTHER MEANING.

4:31

Mk. 15:34

## SON OF GOD

① IF THE FATHER HAD STEREOTYPED HIS  
REACTIONSHIP ON THE CREDS, JESUS  
WOULD NOT HAVE BEEN THE SON  
OF GOD. (P.#1 - SAME AS BEFORE)

② IF JESUS HAD CHANGED TO BE THE  
SON OF GOD, EVEN MOMENTARILY  
THE TRINITY WOULD HAVE CHANGED  
TO EXIST (P.#2 - SC. TEST.)

③ THE TRINITY CONVICTED TO EXIST (P.#3 -  
SC. TEST.)

④ GOD DID NOT STEREOTYPE HIS RELATIONSHIP  
WITH HIS SON JESUS. (INFL. CONC.)

ML 15:34

4231

# Emotions/Human

- 1 NO MATTER HOW JESUS' CRY OF DERELICTION IS INTERPRETED, IT CANNOT BE EXPLAINED ON RAI MONTH GROUNDS (P.#1 - CONTEXT, SC. TEST,)
- 2 THEREFORE, IT CAN BE EXPLAINED ONLY ON THE BASIS OF EMOTIONS WHICH WERE SO OVERTHEWELMING THAT THEY OVERTOOK HIS REASON - CF. GETHSEMANE (INF. CONC.)

- 1 JESUS WAS HUMAN (P.#1 - CONTEXT) SC. TEST,
- 2 HUMAN BEINGS ARE SOMETIMES OVERTHEWELMED BY THEIR EMOTIONS, ESR UNDER SERRS STREET (CONTEXT, SC. TEST, PSY. FACTURE/EXPERIENCE) P.#2-
- 3 JESUS WAS UNDERGOING THE SEVEREST KIND OF SUFFERING & STRESS, INC. SIX HOURS ON THE CROSS (P.#3 - CONTEXT) SC. TEST, HIST. BACK.)
- 4 THEREFORE, JESUS' EMOTIONS MIGHT HAVE OVERTHEWELMED HIS REASON (INF. CONC. / P.#4)
- 5 THEREFORE, JESUS, LIKE THE PIRACIMAT, COULD HAVE THOUGHT THAT GOD HAD ABANDONED HIM, OR MIGHT HAVE BEEN ASKING ABOUT/AMENDING ABOUT GOD'S NOT DELIVERING HIM, ALTHOUGH IN HIS MORE SERIOUS MOMENTS HE KNEW WHY. (INF. CONC.)

INT. PROCESS

ML 15:34

424

3D

- 3 IF MORE THAN ONE POSSIBLE ANSWER EMERGES, USE A SUMMARY TECHNIQUE TO INDICATE THE VARIOUS POSSIBLE ANSWERS AND THE EVIDENCE WHICH SEEMS TO SUPPORT EACH → ENGAGE IN A PROCESS OF SELF-DEBATE & REBUTTAL

(WOULD SUMMARIZE EVEN IF ONE ANSWER EMERGES)

POSS. ANSWER #1

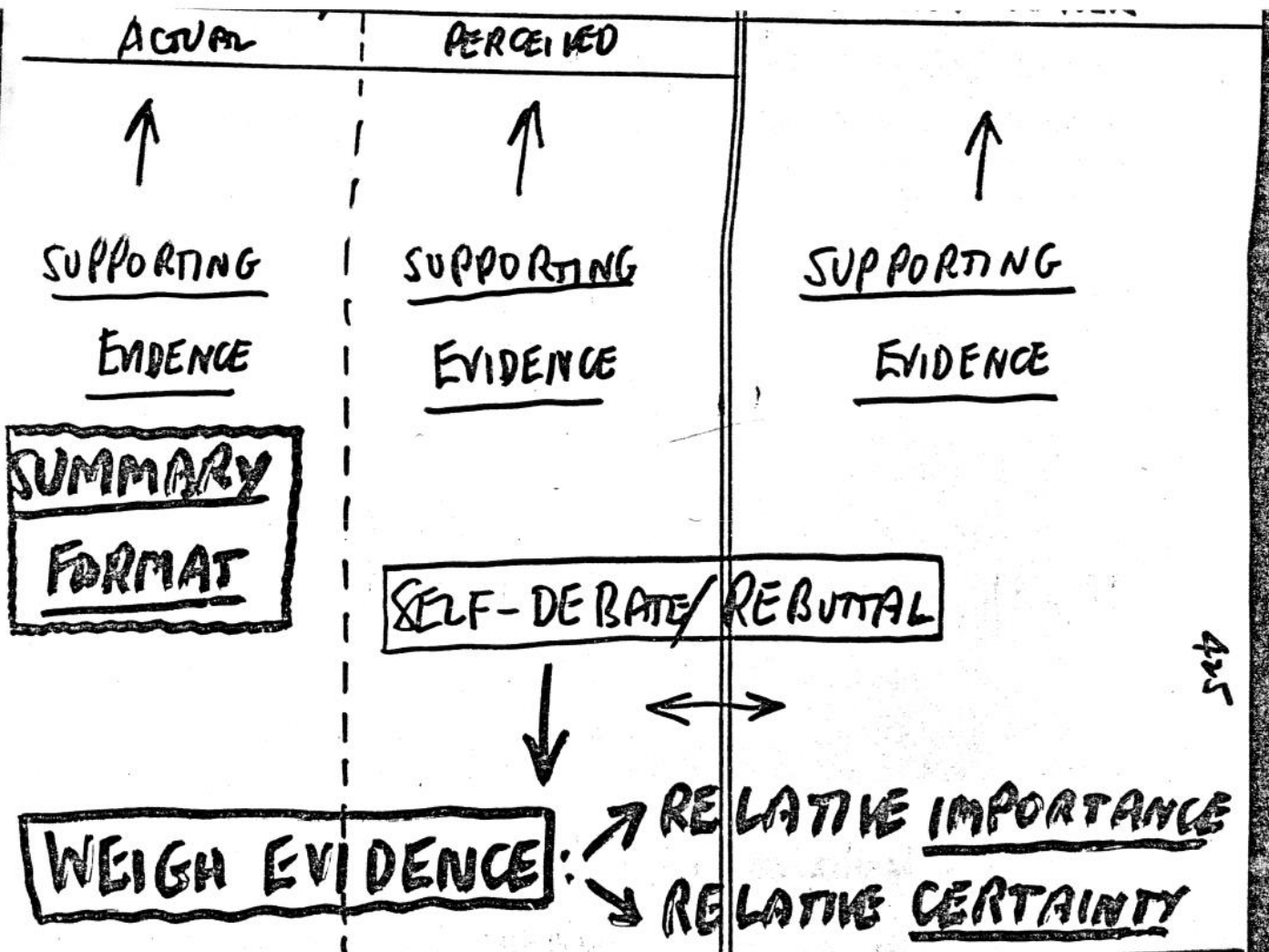
POSS. ANSWER #2

EVIDENCE

EVIDENCE

SELF-DEBATE/  
REBUTTAL





- INT. PROCESS 426 [4]
- MR. 15:34
- ④ **WEIGH EVIDENCE** TO SEE WHICH ANSWER HAS THE PREPREDOMINANCE OF EVIDENCE IN ITS FAVOR → IF THE EVIDENCE IS INCONCLUSIVE, SUSPEND JUDGMENT. **EVALUATION OF EVIDENCE** CRITERIA:
    - IMPORTANCE
    - CERTAINTY
    - AMOUNT
  - ⑤ **STATE CONCLUSION** ALL ANSWERS SHOULD BE OPEN TO RE-EXAMINATION!
  - ⑥ **SYNTHESIZE** ANSWERS TO QUESTIONS RE UNITS (VERBS, PARAGRAPHS, SEGMENTS, ETC.)



## IMMEDIATE/MEDIATE INFERENCE REASONING

427

- I. **DEF<sup>n</sup>** - PROCESS OF REASONING BY WHICH CONCLUSIONS ARE DRAWN ON THE BASIS OF ONE (IMMEDIATE) OR MORE (MEDIATE) PREMISES/EVIDENCE.

## II. COMMON PROBLEMS

- A. **NON-SEQUITURS** - INFERENCE NOT WARRANTED BY PREMISES/EVIDENCE
- B. **IRRELEVANCE** - BOTH PREMISES AND INFERENCE ARE VALID, BUT INFERENCE IS IRRELEVANT TO ANSWER BEING SOUGHT

OR-

EVIDENCE BUT INFERENCE IS IRRELEVANT  
PREMISE TO ANSWER BEING SOUGHT

## INFERENCE REASONING

428

- C. **LEAD IN ARGUMENT** - PREMISES INADEQUATE TO SUPPORT INFERENCE

- D. **UN SOUND PREMISES** - MAY BE STATED OR UNSTATED. LATTER USUALLY UNEXAMINED AND THEREFORE ARE MORE LIKELY TO BE UNSOUND -

EXAMPLE OF STATED FORM:

AMBIGUOUS - GOD IS OMNISCIENT (PREMISE)  
USE - JESUS IS GOD (PREMISE)  
OF ∴ JESUS IS OMNISCIENT, AND  
LANGUAGE COULD NOT HAVE ASKED AN INFORMAL QUESTION (INFERENCE/CONCLUSION)